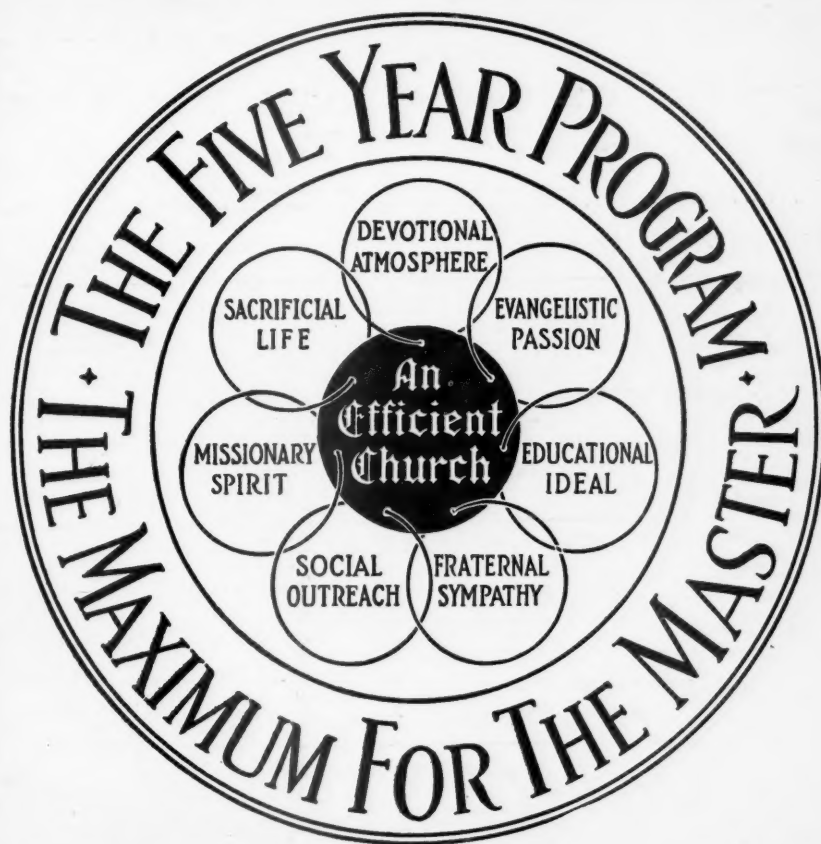


OCT 2 1916  
UNIV. OF MICH.  
LIBRARY

# Missions

A Baptist Monthly Magazine



### American Baptist Foreign Mission Society

FORD BUILDING, BOSTON, MASSACHUSETTS

EMORY W. HUNT, D.D., Massachusetts, President.  
Rev. J. B. SMITH, Iowa, 1st, Vice-President.  
CORWIN S. SHANK, Oregon, 2d Vice-President.  
H. D. HOLTON Vermont, 3rd Vice-President  
GEO. B. HUNTINGTON, Associate and Rec. Sec'y.

J. H. FRANKLIN, D.D., Foreign Secretary.  
Rev. J. C. ROBBINS, Foreign Secretary.  
J. Y. AITCHISON, D.D., Home Secretary.  
WILLIAM B. LIPPARD, Assistant Sec'y.  
ERNEST S. BUTLER, Treasurer.

#### District Secretaries

NEW YORK — REV. ARTHUR L. SNELL,  
23 East 26th Street, New York.

SOUTHEASTERN —  
1701 Chestnut Street, Philadelphia, Pa.

#### Joint District Secretaries

#### Home, Foreign and Publication Societies

NEW ENGLAND — REV. P. H. J. LERRIGO, M.D.,  
Ford Building, Boston, Mass.  
NEBRASKA (Special District) — REV. C. H. BANCROFT,  
3524 Lafayette Ave., Omaha, Neb.  
INDIANA (Special District) — REV. C. N. DINSMORE,  
803 Occidental Bldg., Indianapolis.

MICHIGAN (Special District) — REV. E. M. LAKE,  
Lansing, Mich.  
WISCONSIN (Special District) — REV. D. W. HULBERT,  
1717 Wells St., Milwaukee, Wis.  
IOWA — REV. S. E. WILCOX, Des Moines, Ia.

#### Home and Foreign Societies

KANAWHA — JOHN S. STUMP, D.D.,  
1705 Seventeenth St., Parkersburg, W. Va.  
OHIO — REV. CHAS. E. STANTON,  
Granville, Ohio.  
LAKE —

SUPERIOR — FRANK PETERSON, D.D.,  
407 Evanston Bldg., Minneapolis, Minn.  
SOUTHWESTERN — G. W. CASSIDY, D.D., Wichita, Kan.  
NORTH PACIFIC — A. M. PETTY, D.D.,  
403 Tilford Bldg., Portland, Ore.  
SOUTH PACIFIC — A. W. RIDER, D.D.,  
313 W. 3rd Street., Los Angeles, Cal.

MISSOURI (Special District) — REV. JOE P. JACOBS,  
115 E. 31st St., Kansas City, Mo.

### The American Baptist Home Mission Society

23 EAST 26TH STREET, NEW YORK

F. C. NICKELS, Minnesota, President.  
CORNELIUS WOELFKIN, D.D., New York, 1st Vice-Pres.  
F. B. BACHELOR, D.D., Mich., 2d Vice-President.  
R. O. WILLIAMS, Nebraska, 3d Vice-President.

H. L. MOREHOUSE, D.D., LL.D., N.Y., Cor. Sec'y.  
C. L. WHITE, D.D., New York, Assoc. Cor. Sec'y.  
L. C. BARNES, D.D., New York, Field Sec'y.  
FRANK T. MOULTON, New York, Treasurer.

REV. A. M. BAILEY, INDIANA, Rec. Secretary.

#### General Superintendents

MIDLAND DIVISION — BRUCE KINNEY, D.D.,  
716 Buchanan St., Topeka, Kan.  
PACIFIC COAST — C. A. WOODY, D.D.,  
308 Y. M. C. A. Building, Portland, Ore.

PROF. GILBERT N. BRINE, N.Y., Supt. Education.  
REV. CHARLES A. BROOKS, N.Y., Supt. Work among  
Foreign Populations.  
D. D. PROPER, D.D., Church Extension Sec'y, Omaha, Neb.

#### District Secretaries

NEW YORK — REV. F. H. DIVINE,  
23 E. 26th St., New York City.

SOUTHEASTERN — REV. W. G. RUSSELL,  
1701 Chestnut St., Philadelphia, Pa.

### American Baptist Publication Society

1701 CHESTNUT STREET, PHILADELPHIA

J. WHITCOMB BROUGHER, D.D., Calif, President.  
W. B. RILEY, D.D., Minnesota, 1st Vice-President.  
REV. W. J. TWORT, Massachusetts, 2d Vice-President.  
REV. BERGEN D. STELLE, Recording Secretary.

A. J. ROWLAND, D.D., LL.D., Secretary.  
GUY C. LAMSON, D.D., Acting Secretary.  
H. S. HOPPER, Treasurer.  
H. V. MEYER, Business Manager

#### District Superintendents

NEW YORK — REV. JAMES E. NORCROSS,  
23 E. 26th St. N. Y.  
MIDDLE — REV. S. G. NEIL, 1701 Chestnut St., Phila.  
MIDDLE WEST — T. L. KETMAN, D.D.,  
107 So. Wabash Ave., Chicago.

WESTERN DISTRICT, WILSON MILLS, D.D., Omaha, Neb.  
PACIFIC COAST — REV. GEO. L. WHITE,  
623 Baker-Detwiler Bldg., Los Angeles, Cal.  
WORK FOR NEGROES — S. N. VASS, D.D.,  
Raleigh, N. C.

### Woman's American Baptist Home Mission Society

2969 VERNON AVENUE, CHICAGO, ILLINOIS

MRS. S. T. FORD, Chicago, President.  
MRS. G. W. COLEMAN, Boston, 1st Vice-President.  
MRS. L. A. CRANDALL, Minneapolis, 2d Vice-President.  
MRS. C. S. BROWN, 3rd Vice-President.

MRS. T. S. TOMPKINS, Pasadena, 4th Vice-Pres.  
MRS. CHAS. N. WILKINSON, Colo., Rec. Sec'y.  
MRS. KATHERINE S. WESTFALL, Chicago, Cor. Sec'y  
MRS. JOHN NUVEEN, Chicago, Treasurer.

#### District Secretaries

NEW ENGLAND — MISS MAY HUSTON,  
Ford Building, Boston.  
MIDDLE STATES — MRS. REUBEN MAPLEDEN,  
4114 Pine Street, Philadelphia, Pa.

MIDDLE WEST — MISS INA SHAW,  
1214 E. 6th Ave., Topeka, Kan.  
PACIFIC COAST — MISS CARRIE O. MILLSPAUGH,  
405 Tilford Building, Portland, Ore.

### Woman's American Baptist Foreign Mission Society

FORD BUILDING, BOSTON, MASS.

MRS. W. A. MONTGOMERY, New York, President.  
MRS. H. W. PEABODY, Mass., Vice-Pres. Foreign Dept.  
MISS NELLIE G. PRESCOTT, Boston, Foreign Secretary.  
MISS HELEN HUNT, Mass., Assoc. Foreign Sec'y.  
MISS ALICE E. STEDMAN, Boston, Treasurer.

450 E. 30TH STREET, CHICAGO, ILL.  
MRS. A. MacLEISH, Illinois, Vice-Pres. Home Dept  
MISS ELEANOR MARE, Chicago, Home Secretary.  
MISS ELLA D. MacLAURIN, Illinois, Field Secretary.  
MISS FRANCES K. BURR, Illinois, Publisher.  
MRS. T. E. ADAMS, Cleveland, O., Recording Sec'y.

MRS. JOHN EDWIN SCOTT, California, Honorary President

DEPARTMENT OF MISSIONARY EDUCATION — J. M. MOORE, D.D. Secretary, 23 E. 26th Street, New York.

### The Words of the Master

If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever would save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it.

And why call ye me, Lord, Lord, and do not the things which I say.

If ye love me, ye will keep my commandments.

A new commandment I give unto you, that ye love one another, even as I have loved you.

By this shall all men know that ye are my disciples.

All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit — teaching them to observe all things whatsoever I command you: and lo, I am with you alway, even unto the end of the world.



# The Five Year Program

## *PREAMBLE TO THE PROGRAM, ADOPTED AT THE LOS ANGELES MEETING OF THE NORTHERN BAPTIST CONVENTION*



**T**HIS hour in human history is critical, challenging, decisive. No church or denomination can succeed if its message and spirit are not positive, aggressive, courageous, heroic. We have a sufficient message in the gospel of the kingdom, a sufficient dynamic in the Spirit of God. We need spiritual vision, conquering intercession, evangelistic power, and social passion.

The call of the hour is for a constructive, cumulative program of advance so large and so compelling as to arrest attention, unify our forces and activities, challenge our men of large resources, and stir our whole people with a splendid enthusiasm for the kingdom of God.

The objective of this Program should be the development of every church into an evangelistic and social force in its community and a resultant mighty impact of our denominational life upon the nation and the world.

We therefore recommend a Five Year Program of aggressive, spiritual activity.

### *ITS GOALS*

1. A million additions to our churches by baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the Ministers and Missionaries Benefit Board.
4. Student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand in colleges and universities and \$6,000,000 for educational endowment and equipment at home and abroad.
5. An annual income of \$6,000,000 for missions and benevolence.

### *ITS METHODS*

1. Evangelism, personal, pastoral and vocational.
2. Proportionate giving and the Every Member Canvass.
3. Education, Biblical, missionary and academic.
4. Social Service.
5. Prayer.



# MISSIONS

VOLUME 7

OCTOBER, 1916

NUMBER 9

## Our Five Year Program Issue



O Reader will be able to escape the fact that this is a special Five Year Program issue. The aim is to make this a number that will enable pastors and committees to make up varied Programs for Five Year Program Day, October 29th. The matter has in large measure been selected with a view to such use, in illustration of the various Goals. While not giving a single program, like that in the Dialogue of the September issue, we have given a shorter Dialogue with the aim that it may form an interesting feature of a program. Then, on another page we have suggested a number of Outline Programs, with reference to the pages on which the articles or items mentioned may be found. We sincerely trust that this issue may prove of great usefulness in helping to make October 29 a memorable Day.

The number is by no means confined to a single line, however. The departments have not been interfered with, and have never contained more stimulating material. The general articles cover a wide field of interest, and the reader will find no lack of variety. Matter that is interesting for a program is not less interesting for general reading. We believe that the impression made upon the thoughtful reader will be that our denomination is faced with a world task that is tremendous but that must be met without flinching. The Five Year Program simply places before us in convincing fashion the duties and responsibilities that rest upon us as one of the largest branches of the Christian Church. This Five Year Program Day focuses the attention upon these great facts, and affords an opportunity for impressing them upon all our people to an extent never before attempted.

We trust that October 29 will mark a mighty forward movement in our churches. It is to that end this number of MISSIONS seeks to minister. It is truly said that the pastors hold the key to the situation. We would help them turn it and open the door to opportunity and take their people in with them to a rich feast unto the Lord, whose blessing will not be wanting wherever true worship is. Let us, then, unitedly observe this appointed Day in the spirit of the motto —

THE MAXIMUM FOR THE MASTER



## Then Five Year Program Day will be a Day of Decision

[illegible]

### 5. Religious Liberty is Indispensable.

Baptists believe that every believer is a priest of God and that every man has a right to think as his conscience dictates. Although themselves persecuted in the past for exposing the wickedness of persecution, they have unqualifiedly given every Christian that measure of liberty in action and belief which confidence in the ultimate triumph of evangelical truth implies. While they properly insist that those who join Baptist churches need profess only loyalty to Jesus and the principles of his Gospel, they recognize the right of other denominations to hold views of Christian teaching which to Baptists appear narrow or loose or otherwise mistaken.

### 6. Church and State Must be Separate.

Baptists believe that government and social institutions must come under the sway of Jesus, but they maintain that churches are not to be controlled, supported or influenced by the state. The history of civilization has shown that this position is indispensable for religious and political freedom. But there is still abundant need that in our changing order church and state as institutions should be absolutely independent. The religious tolerance for which Baptists unqualifiedly stand will not justify compromise at this point. That would mean in the future, as in the past, the end of religious liberty.

### 7. Democracy Must be Spiritualized.

Every Baptist church is a democracy based upon the belief that, however believers may differ in talents, they are brothers in Christ. Baptists insist that true human fraternity is born of divine paternity. Only in so far as men are genuinely sons of God are they truly brothers. Baptists recognize sin as the greatest enemy of democracy. While they take no uniform position regarding political or economic theories, because of their fundamental position they are peculiarly fitted to bring spiritual ideals into the world-wide democratic movement which is

so sadly threatened by materialistic philosophy and by the effort to make economic rather than personal forces dominant. A godless democracy would be a brotherless fraternity.

### 8. The Individual Possessed of the Spirit of Christ is of Supreme Worth.

Baptists recognize no antithesis between the individual and the social gospel. They expect the Kingdom of God and may be counted upon to champion every advance toward social righteousness. But they insist that the individual is not to be lost in the mass, and that a regenerate society is possible only when composed of regenerate people. They therefore seek to develop individual lives into religious and moral efficiency rather than to superimpose upon them religious authority or any form of ecclesiastical aristocracy.

This platform is the secret of Baptist efficiency in the modern world. Our insistence on the simplicity of evangelical religion, our championship of liberty of thought and freedom from authoritative creeds and organization enable us to bring the Gospel home to a world that is thinking scientifically. Our emphasis upon the independence of church and state and our practice of the principles of democracy peculiarly fit us to sympathize with, and therefore to Christianize, the democratic forces that are remaking the world. Our repudiation of every phase of magical religion and our demand for a moral evidence of the work of God in the human heart enable us to minister to those thousands of men and women who are revolting from priesthood and superstition, but believe in religion as love to God and man.

In very truth, Baptists have a mission not only as Christians but as Baptists. We are not trying to prove other Christians in the wrong, but to listen to the call of the world. So to state the Gospel of Jesus Christ that men shall not be deterred from accepting it by the accidents and perversions of history; so to mediate Christianity that men may feel free to satisfy their spiritual needs in the unhindered accept-







## Some Important Features of an Effective Observance of Five Year Program Day

OCTOBER THE TWENTY-NINTH  
PREPARE PROGRAMS PRAYERFULLY

1. See that the Five Year Program is thoroughly well understood by the people generally.
2. Appoint a strong Five Year Program Committee which shall begin work early in October. This committee should study local situation and be prepared on Five Year Program Day to present a well wrought out plan of campaign for the winter's work, including Goals for the local church and a program of activities for the attainment of these Goals.
3. If at all possible have an Every Member Canvass with a month's preparation either before, on, or following Five Year Program Day.
4. Arrange to have very strong, rich, attractive services in all the regular meetings of the day, including Sunday School, Young People's Society, and especially the morning and evening services. Material for programs will be found in abundance in this issue of MISSIONS and in the Packet of Literature sent to every Pastor and Sunday School.
5. Do not fail to enter into the plan of the Publication Society to increase Sunday School attendance by 25% during October.
6. Where practicable use the local newspaper in advertising the services of the day.
7. Distribute Five Year Program leaflets and missionary literature on the Sundays of October.
8. Devise some plan by which the largest possible number of the members of the church may be enlisted in definite lines of Christian work.
9. Remember that the greatest of all the methods of the Five Year Program is prayer.
10. Be prepared on Five Year Program Day to declare the purpose of the church as regards the goals of the Five Year Program with sacrificial and heroic faith.
11. Bear in mind that Five Year Program Day itself is not an end in itself but that it will have value only as it marks the beginning of a great year's work.
12. Use the new and suggestive Poster (see cover of MISSIONS). It is sent free by Secretary John M. Moore, 23 E. 26th St., New York, on request.





## The Kernel of Five Year Program Day

BY REV. P. H. J. LERRIGO, M.D.



**T**HE Kernel of Five Year Program Day is the Declaration of Purpose which each church will adopt at its morning service. On Five Year Program Day (October 29th) we propose to declare the purpose of our church as to what we would like to accomplish during the coming year, first, in soul-winning; second, in Christian education; and third, in support of the world-wide missionary enterprise.

We will also elect and declare the methods whereby we are to achieve the goals set, e.g., the Every Member Visitation, the Mission Study Class, a Canvass of the

Sunday School, etc.

In declaring our purpose, as regards these great Kingdom goals, we are limited only by the richness of our God-given endowment, the extent of our Christian horizon, and the magnitude of our faith. The loyal response of the loving heart will lead us to declare a purpose to endeavor to achieve

### THE MAXIMUM FOR THE MASTER

### Why a Declaration of Purpose?

**BECAUSE** the abstract is elusive and the need is concrete.

**BECAUSE** a task rightly comprehended is half completed.

**BECAUSE** we shall thus avoid the temptation to let some one else do it.

**BECAUSE** we can thus map out our course and mark our progress.

**BECAUSE** a determination of our own share will save us from discouragement at the magnitude of the task.

**BECAUSE** a realization that our own share is comparatively small will give us courage to believe that by all working together it can be accomplished.

**BECAUSE** we thus place our church on record as saying "Yes" to God's program of advance.

**BECAUSE** a declaration of purpose will lead us to scrutinize carefully the powers and gifts within our church life.

**BECAUSE** it will require us to mobilize all the resources of our church in men and money, in evangelistic gifts, prayer, power, sacrificial liberality and Christian inventiveness.

**BECAUSE** such a declaration of purpose on the part of our churches will encourage our missionaries to go forward with brave hearts.

**BECAUSE** the courageous individual is not afraid to put himself on record as to the great purpose of his life. Nor should be the courageous church.

**BECAUSE** the Master declared His purpose both as to goal and method when He said "I, if I be lifted up will draw all men unto me."

**THEREFORE:**

On Five Year Program Day (October 29th) we will declare in concrete terms our purpose for the coming year, and having signed such declaration, will mail it to the Secretary of our State Convention.

**THE DECLARATION**

The following is the Declaration proposed by the General Five Year Program Committee:

**FIVE YEAR PROGRAM DAY**

**The Maximum for the Master**

**OUR PURPOSE**

The..... Church of .....  
after prayerfully considering its obligations to God and a needy world, hereby declares its purpose in relation to the Five Year Program of the Northern Baptist Convention. We believe the attainment of the Goals depends upon the enlistment of all the forces within the Church, and relying upon the Holy Spirit as the energizing power we purpose to employ such methods as will bring every resource of the Church to the accomplishment of the task.

Signed

Church Clerk.

**OUR AIM**

In accordance with the foregoing Declaration of Purpose we shall endeavor as a Church earnestly and prayerfully to reach the following goals during the coming year:

..... additions by baptism

..... students in college

If possible our full apportionment for all objects, with earnest endeavor to exceed it. We therefore undertake to surpass our last year's contributions for denominational benevolences by.....dollars.

*Fill this out and send to John M. Moore, 23 E. 26th St., New York*









**Through the Doors of Divine Opportunity that Prayer has Swung  
Wide Open before Us**

A rough man standing by laid a hand on her thin shoulder. "Now, mother," said he, "cheer up. You know he's better off."

The woman shrank from the well meant words as from a blow, but she raised her stricken face and looked deep into the shamed eyes of the man. O the tragic understanding of that look!

It is a wonderful thing to be given a key to the hearts of men. The blind began to see, the dead to rise, until at last they stood, a shining group of men and women, young people, boys and girls—new creatures in Christ Jesus.

Some practical questions must now find an answer. Should they have a church building? There was none in the place and it was old; so old both in years and in sin. Given the building, could they support a pastor? Not entirely, though they would surely deny themselves beyond the point of sacrifice to do all they could.

Could the church ever rise to complete self-support? That was impossible to tell. The town was not growing. At present it was going down. The mines were its only industry and as those near at hand gave

out, the miners went farther and farther to work every morning. New industries might come in, population turn its tide. It was not many miles to the city, but just now one could not prophesy.

All these things were put before the State Mission Board. What did they say?

"We see. The little church if planted may flourish well or it may in time die out as an organization with the moving of its members. We will leave that with the Lord. The one thing certain is the need. You go ahead; secure the lots; raise the building fund and what you can towards a pastor's salary. Get plans and start things going. We will stand behind this as firmly as we have stood behind the beginnings which have meant large Baptist churches for the future; even if it never comes to self-support."

The missionary's wife was silent, looking into the softened, glowing faces of her hearers. Then in their midst one of the Woman's Society's general workers rose, saying quietly,

"I would like to say that I had the pleasure of organizing a Woman's Missionary Society in that church a few weeks ago."



TEN OF THESE MEN WERE CONVERTED IN MEETINGS IN CHAPEL CAR "GRACE"  
AT VALLEJO, CALIFORNIA.







## Who Dare Open the Door of the Future and Face Opportunity without Hours of Communion with the Master?

oo

### A Prayer and a Scripture Lesson for October 29

#### Prayer for Program Day

**A**LMIGHTY and Most Merciful God, our Heavenly Father, Infinite Source of Power, without Whom we can do nothing, we bow in humble dependence before Thee, acknowledging our unworthiness and sin and seeking Thy pardon; praising Thee for countless mercies and the riches of Thy grace toward us in Christ Jesus our Lord. We come now to invoke Thy special blessing upon us as churches and individual members, as we engage in the great undertakings set before us in the Five Year Program. Not by our might of organization or power of combination but by Thy Spirit only can this mighty work for Thy kingdom be done. Grant therefore that we may go forth in the Spirit's power to work out the Divine will, to spread among all men the knowledge of the truth as it is in Jesus Christ the only Saviour of the world. Richly bless, we beseech Thee, every Pastor, every Missionary of the Cross, every disciple of Jesus Christ. Endue us all with the Holy Spirit, so that we may work together with full purpose for the salvation of the unsaved, for the increase of our missionary forces, for the education of our children, for the aid of needy ministers and missionaries, and be led to give of our substance so that the great movements of Thy kingdom may be promoted and Thy Holy Name be glorified in all the earth. Grant wisdom and zeal to all who are entrusted with special service in carrying forward our Program. Be pleased, O Lord, greatly to bless the churches in the observance of Five Year Program Day, and do Thou so inspire the services and so lead in the decisions of that Day as to make the Day memorable—a Day of the outpouring of the Spirit—a Day of revival, consecration and rejoicing—of worldwide spiritual influence; all to the praise and glory of Thy Great Name. Amen.

#### The Every Member Canvass

*The following is taken from the Calendar of the First Baptist Church, New Haven, Conn., Rev. Frederick Lent, Pastor*

The following is an extract from a letter which St. Paul wrote to a church regarding its Every Member Canvass:—

... "But I will tell you what I think about it; **IT IS TO YOUR INTEREST TO GO ON WITH THIS ENTERPRISE, FOR YOU STARTED IT LAST YEAR.** . . . Now, carry it through, so that your readiness to take it up may be equaled by the way you carry it through—so far as your means allow. If only one is ready to give, according to his means, it is acceptable: he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer; it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. . . . I want your contribution to be forthcoming as a generous gift, not as money wrung out of you. . . . Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others. . . . He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it: he will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity . . . will make men give thanks to God. . . . **THIS SERVICE SHOWS WHAT YOU ARE,** it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all."

2 Cor. 8, 9. Moffat's Translation.

**Bring ye all the tithes into the storehouse . . . saith the Lord, and I will . . . pour you out a blessing, that there shall not be room to receive it**

**In the Atmosphere of His Presence and with the Smile of His Approval  
We may gladly Confront the Future of Opportunity and Service**

[illegible]

## What the Five Year Program Did for Our Church

BY HOWARD B. GROSE

**5** YEAR PROGRAM CHURCH

*IN the September issue we gave an imaginary Dialogue between the Members of the Five Year Program Committee in — Church, as a preliminary exercise explaining and leading up to Five Year Program Day. The following Dialogue does not introduce so many persons, and is intended as a twelve or fifteen minute part in one of the Day's programs, or for any missionary meeting. It describes the results of a year's work, as planned by the Committee upon its organization, and while it is of course imaginary, there is no reason why a church may not realize exactly such results "According to your faith be it unto you." The Dialogue should prove inspiring, and if the parts are well taken the effect will be evangelistic.*

*We recommend to churches that have not used the Dialogue in the September issue that they adopt that in part, if not in whole, for either the Sunday school or the evening program on Oct. 15th. Where the following Dialogue is used, there will be time for illustrations under each of the Goals, the whole making a strong program.*

*Churches that devote all the services of the Day to this Five Year Program will receive the most benefit.*

## PERSONS IN THE DIALOGUE

## SISTER WHY

SUPERINTENDENT OF HIGH SCHOOL

## BROTHER NEVERHAVEDONEIT

## PRESIDENT YOUNG PEOPLE'S SOCIETY

THE PASTOR, toward the Close

PLACE—Church Vestry. TIME—Half an hour before service Sunday morning.

SISTER WHY comes first to platform and hums "O happy day." BROTHER NEVER-HAVEDONEIT follows directly. Others appear later, as indicated.

## THE DIALOGUE

*Brother Neverhavedoneit.* Didn't I hear you singing "Happy Day," as I came in?

*Sister Why.* Like as not. I'm so happy over the way things are going in our church that I can't help singing.

Bro. N. That's right. And it seems to me I don't hear you asking Why? as often as you used to.

*Sister W.* No, you don't. Strange how folks change, isn't it? Come to think of it, I haven't heard you say We n——

*Bro. N.* No, you haven't, and you aren't going to. I wouldn't have believed it though. And I haven't had to pay more

than two dollars either on my special  
pledge account.

*Sister W.* What's that?

*Bro. N.* Don't you remember how I promised at that first committee meeting that I wouldn't say my name ever again to anything proposed in the church, and pledged myself to put ten cents into the missionary collection every time I forgot? The Pastor took me up on it, and I've played fair and put up every time—but it hasn't gone over two dollars—and one or two of them slipped out kind of on purpose to make that offering a little bigger.

### No Church or Denomination can Succeed in this Hour

□□□□ □□□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

*Sister W.* (smiling). I know. The same way I felt when that missionary woman from China told us about her houseboat trip with her babies when the robbers came and one of them stabbed at her with his knife and she yelled so loud she scared him off and saved her baby all alone because her husband hadn't money enough to go with her and protect her because we didn't give more and—well, I went straight home and took the money I'd laid by for a new dress and gave every cent of it that night for her mission. And I never missed a dress so joyfully, though I did need it, and Miss Digby asked me if I wasn't never goin' to change that old brown one.

*Bro. N.* She got after me too. She said she missed my objectin' so much that church meetings weren't half as interestin' as they used to be, and she wondered what had took me. I didn't mind, but told her I'd got tired of just objecting and was trying a new sensation of approving, and I liked the taste of it much better and was getting up quite an appetite. She couldn't understand what I meant, but you know, don't you?

*Sister W.* I guess I do. Why do we have to live so long to learn how to be happy?

*Bro. N.* As big a puzzle as living itself. But I thank God every day for putting that idea of the Five Year Program into some big Baptist brain. Think what I owe to it.

*Sister W.* Not more than I, and the whole church for that matter. I pinch myself every now and then to see if I'm really awake and this is the same church I belonged to a year ago.

*Bro. N.* Some others will pinch themselves too, I reckon, when we get all those reports in next Sunday. I can't believe the year has gone, and Five Year Program Day has come around again; but we'll know it when we meet Wednesday night for the final committee meeting of the year. There'll be some surprises, that's sure.

*Sister W.* Of course the people know most about Goal One, because the baptistry has been used, most every Sunday.

*Bro. N.* Yes, we've had a continuous revival ever since we got to work. Look at my group of eight. When we first met there was only one who had any faith in it at all, and that was little Jimmie Weldon, who didn't know any better, Miss Digby said, than to believe that if he prayed for rain he'd better take his umbrella along. Jimmie said he was sure we could get one convert if we prayed enough, and he actually shamed us into praying for one of his friends. That was the first one, you remember, and he said he could stand everything but Jimmie's prayers. That gave us faith to go on.

*Sister W.* I'll never forget that night when his widowed mother got up in meeting and told us how good he was to her and how she had a happy home at last. And did the Pastor tell you that the young fellow wanted to fit himself to work as a colporter or on one of those gospel cruisers he'd been reading about in MISSIONS?

*Bro. N.* Praise the Lord! That's another Goal passed. But the greatest night of all to me was when Judge Stevenson made his confession. I've been a better man ever since I saw that sight. To think how Dick Stevenson had tried his father and mother 'most to death, actually ran away once, and then the young people's society began to pray for him, and his friends got around him, and at last he gave up and what a conversion he had! And there was that father, who had stood off from the church though everybody knew he was an upright man, what was he going to do now, with Dick going to be baptized? When Dick led him down the aisle that prayer-meeting night I saw a miracle and I couldn't doubt anything any more.

*Sister W.* It's been a year of miracles, hasn't it? And it began with that committee meeting when we were all willing to say we'd try, even if we hadn't much courage or faith. I know that was the beginning of my real conversion. I thought I was converted when I was a girl, but it wasn't like this time.

*Bro. N.* Same with me. Religion has











### The Value of Concentration

**T**HE secret of effectiveness lies in that word of Paul's, "This one thing I do." The thought is peculiarly applicable to our churches during this month of October. Let us concentrate our minds and energies upon the Five Year Program and the coming observance of its Day, October 29th. Let us permit nothing to distract our attention from this Program and Day. Other things are good, undoubtedly, but this is the supreme hour for earnest consideration of the mighty task set before us in the greatest call ever made upon us as a denomination.

The Goals are all plain and positive and possible. A million converts in five years—who would dare say that this is beyond reach or reason? It is a splendid challenge to our faith and effort, but there is nothing quixotic about it.

A large increase in our missionary force—but that will come as sure as day follows night if the increase in membership comes. We could not have such a spiritual ingathering and quickening without having with it a large number of volunteers for missionary service.

An endowment fund of at least two million dollars for our ministers and missionaries—well, we have three quarters of a million at the end of the first year, and in our denomination, as in all the others nearly, the people are awakening to the vital importance of this Christian provision for the future of the ministry.

An increased number of Baptist students in high school, college and seminary, with large sums for the

better endowment and equipment of our institutions of learning—this is a matter of education not only for the Baptist boys and girls but for the parents in our churches. The money will come from large givers when the church members are thoroughly awakened to the educational needs and the parental responsibilities.

Six millions a year for benevolence—this to be reached the fifth year. Does it seem large? Only fifteen per cent increase each year over the year preceding. Counting only a million givers in our constituency, six dollars a year—fifty cents a month—not quite twelve cents a week—less than two cents a day for all the great enterprises that represent Baptists in seeking to bring the world to Christ! Does that stagger us?

In fact, when the goals are analysed and our resources are set up against the demands, no one can feel that the call comes anywhere near to that fine and inspiring slogan, "The Maximum for the Master." Every church in our wide circle can realize these goals; and we say this while recognizing the weakness and struggles and pastorless condition of many of our churches. But we shall not realize the goals without a consciousness first of the imperative call of the Master, and then a concentration of interest and energy upon the work of this month, which should thoroughly inform the members as to the Five Year Program and its significance to the local church, and arouse enthusiasm for the culmination in the declaration of purpose on Program Day, which should be regarded as a beginning day for the larger plans.



This is the time for information, inspiration and concentration. No matter what the appeal, let us have no other Days under consideration until we have made the most—for our church, our denomination, our missionary causes, and our Lord's kingdom—of October 29—Five Year Program Day!



#### Use Your Own Initiative

OUR suggestions for Programs are not made with the idea of supplanting the initiative in the churches or the missionary committees or the young people's societies or mission circles, but simply to aid by pointing out various ways of making up Programs that will be effective.

Take that Model Dialogue Program in September MISSIONS. It furnishes an idea and full material. Many churches might find it practicable to use part of the Dialogue, while cutting out portions of it. Or the material might be used in other than dialogue form. Our aim is to stimulate interest and furnish examples enough of what can be done so that every church may be led to have some observance of Five Year Program Day, and such an observance as shall make the Five Goals of the Program clear.

The Dialogue in this issue is given in the hope that it may be inspirational. Grant it that no one church might be likely to realize all the good results there chronicled—including the conversion to active service and a new and more blessed life of our friends Sister Why and Brother Neverhave-doneit (who exist under various names in nearly every church)—yet it is true that very many of our churches have realized some of these results and are rejoicing over the fact. It is also true that any church may realize all of the goals, and ought at least to strive so to do. It is possible, through such a Dialogue, to bring out points that might easily escape attention, and that, when brought out, tend to inspire most of us to new effort or

consecration. As a reading, the Dialogue may catch the attention and bring some new thought of possible usefulness. No harm is ever done by holding before our minds the ideals of the Christian life, and by getting vision of the power and possibilities of the church.

Read our suggestions and the illustrative matter in this copy of MISSIONS. Remember then that the more you use your own initiative in making up Programs for your own church the better. But see to it that through some means there is an adequate observance of October 29th as Five Year Program Day. That is after all the main thing; and such observance includes always the Declaration of Purpose that is intended to give focus and force to all that is done. The Day will pass, but the Declaration should abide.



#### The Convention Annual

*The Annual* of the Northern Baptist Convention for 1916 makes a volume of about 1,130 pages, the first 284 of which are given to the proceedings of the Convention at Minneapolis. The annual reports of the cooperating societies occupy the remainder of the space. There is an index to the Convention section and a general index at the end of the volume. Rev. M. A. Levy, who has again rendered good service as editor, says truly that this material should be in the hands of every pastor and lay leader in our constituency. It contains an epitome of the denominational life and activities. Dr. Woelfkin's sermon is given in full by vote of the Convention. A good portrait of President Barbour forms the frontispiece. The question now is, how to get this great volume into wider circulation. Our public libraries ought to have it. It is interesting to compare with this official report the Convention story as told in July MISSIONS; then you can see how the skeleton looks when it is clothed with life.

## NOTE AND COMMENT

¶ MISSIONS voices the greetings of a great host of Baptists to Dr. Morehouse of the Home Mission Society on the second of October, when he will celebrate his eighty-second birthday. May his remaining days be many, and be crowned with the joy of a long life spent in large and enduring service for his Master and his fellow men!

¶ The newly elected Governor of Maine is the Hon. Carl Milliken, a member of the Board of Managers of the Foreign Mission Society, and one of Maine's sturdiest and worthiest sons. He is pledged to do all the Governor can to enforce the laws of Maine, and was elected on that issue, among others. Congratulations alike to Governor Milliken and to Maine.

¶ We trust that in the programs of Five Year Program Day attention will be called to the importance of having one of our denominational papers in every Baptist family. To increase the circulation of MISSIONS and of our denominational papers is one of the aims of the movement, and not the least important one. Our people must rely for missionary information and stimulus, and for denominational news, largely upon our Baptist press. Speak a good word for our papers, which are essential to our progress.

¶ Welcome visitors to the editorial sanctum during vacation season included Dr. Dearing, who would like to see *The Christian Movement in Japan* secure a much larger circulation in this country; President Nickels of the Home Mission Society, who motored with his family from Minneapolis to Maine, filled up with the Atlantic ozone, and was on his way homeward by stages, including a board meeting in New York; Superintendent Howell of Cuba, who has a steadily growing work to tell of and an educational situation that should interest some good Baptists; Secretary Agar, who can put through an Every Member Canvass with the most skeptical church on the continent if he gets half a chance at its

pastor and deacons; Secretary Moore of the Five Year Program Committee, who has given valuable aid in this October number and believes that the Program's bigness has made a dent in the denominational consciousness; Dr. Clark from the Congo; Prof. J. F. Smith of Rangoon Baptist College; and a dozen Italian *fratelli* who attended their conference at Lawrence, in company with Rev. A. Mangano. All brought cheer. Come again!

¶ The annual meeting of the American Board occurs at Toledo, October 24-27. It opens on the ninetieth anniversary of the death of Ann Judson. October 31st marks the fourth centenary of the Reformation under Martin Luther in 1516.

¶ A single day's war cost—from fifty to sixty millions—would meet the fifth year's conditions of our Five Year Program for nine years at least. And with what different result! The cost of the war already would far more than cover the cost of the world's evangelization.

¶ The selection of Dr. John R. Mott as one of the Mexican Commissioners was a merited recognition of the statesmanlike qualities, the wide knowledge of men the world over, and the fine poise that have won for this Christian leader a position of influence occupied by no other man of the generation. His eminent fitness has been recognized by the secular and religious press of the world.

¶ A social service bureau has been started in Bombay—another result of Christianity's impact. There is much work for such a bureau to accomplish in India.

¶ Dr. Francis E. Clark, who is recovering from his severe illness in China, says that in all his Christian Endeavor experience he has not known anything more memorable than the Endeavor Convention in Hangchow, to which over 400 delegates came from all parts of the Republic. Over a

thousand persons attended the sessions, and there was great enthusiasm, despite the fact that a revolution was imminent and broke out the day after the gathering. Dr. Clark was impressed by the fact that all the delegates paid their own expenses, including the speakers, and no money was asked from the World's Union. The spirit of self-sacrifice and independence was manifest. He has great faith in the future of the Chinese, and says this is the day for American missionaries to make enduring conquests in China.

¶ Secretary Agar makes the excellent suggestion that it would be a most helpful thing if some of the larger churches that have successfully tried the Every Member Canvass would send out one or more teams to aid some of the smaller churches of their vicinity in making the Canvass. These teams should, of course, not do the work, but accompany teams of the church and show how the best results are accomplished. Thus the teams would be made up of one outsider and one insider. Then the church should pray for the workers it has sent out on this errand of service, and thus the Five Year Program Day would be marked by practical missionary effort.

¶ The new Handbook of the Foreign Mission Society appears in warm red cover, and reflects great credit upon Assistant Secretary Lippard both for matter and typography. We note a new department of unquestionable value — Fields and Stations — condensing into about forty pages the facts one wishes to have about the 128 different stations and missionary staffs. Every page is informing, and pastors and workers in our churches ought by all means to have this compendium at hand. The price is only 25 cents. A second edition was called for last year, and a third ought to be required this year. The valuable features are all retained, including the brief story of the year, with illustrations, the full directory, and colored maps.

¶ We welcome Dr. J. K. Wilson to Boston as the associate editor of the *Watchman-Examiner*. His home is to be here and he will look especially after the interests of New England for his paper. Editor

Wilson comes to no strange city and has a wide circle of friends who are glad that he is to make his home among them.

¶ The design on our cover was made for the Poster to be issued by the Five Year Program Committee, and emphasizes the features of the movement. The Poster can be had by sending for it to John M. Moore, 23 E. 26th street, New York. A strong sermon can be made by the use of the Poster points.

In addition to the western conference on Evangelism held in Salt Lake City, another was held for the Eastern Division at Suffield, Conn., Sept. 6-7. The district includes the six New England and four Middle States, and each State was invited to send ten delegates, as guests of the Home Mission Society. It was a great joy to have Dr. Morehouse among those present. He is profoundly interested in the development of the Society's Department of Evangelism, and his address disclosed the greatness of the work proposed. The Division has 3,532 churches with 613,136 members, or fully one half of the Northern Baptist Convention constituency. The conference voted to recommend the appointment of a Superintendent of Evangelism in the Eastern Division. The statement of principles and methods recommends a conference on evangelism every autumn in every association during the lifetime of the Five Year Program, and some kind of evangelistic movement every year and in every church during this same period — the evangelism to be personal, continuous and constructive. We shall give the full statement next month.

¶ We wish that our Baptist periodicals published on the foreign fields might have a wider circulation in this country. They are small and inexpensive and bring the reader into more intimate relation with the missions, while missionary committees would find in them useful material for programs. We intend to publish a list of them in November, with some comment as to their character and quality, in the hope that their circulation may be stimulated. This would encourage the missionaries as well as inform the American readers.



## The Travelogist in Central America

AN ALMOST UNKNOWN SECTION OF THE HEMISPHERE:  
LITTLE SALVADOR AND OUR MISSION WORK THERE:



*HERE* and what is Central America? No wonder you ask. Nine tenths of our people have the haziest idea. Look at the map, then, and get that in mind before we take a hurried trip to Salvador. In the toe of Mexico, so to speak, you come to Guatemala, first of the Central American Republics. Then you have Honduras, Salvador, Nicaragua, Costa Rica and Panama, which joins Colombia and the South American line. We have learned something about Panama since the Canal was built, and probably recall that Nicaragua was favored by many engineers for the Canal route. How much more we know about our neighbors is problematical. But for the discovery by Field Secretary Barnes of a home mission field ready-made for Baptists it is doubtful whether we should have heard of that smallest republic on the western hemisphere—Salvador.

*Area of Central America?* Say 215,000 square miles, a little larger than France or Germany, or about as large as New York, New Jersey, Pennsylvania, West Virginia, Ohio and Indiana put together. Guatemala (48,290) is a little smaller than New York (49,204); Honduras (46,250) about the size of Pennsylvania (45,126); Nicaragua (49,200) almost exactly the size of New York; Costa Rica (23,000) a little smaller than West Virginia (24,170); Panama (32,380) nearly the size of Maine (33,040); Salvador (7,225) 1,000 square

miles smaller than New Jersey (8,224) or Massachusetts (8,266).

*The Climate?* Like that which must have made the Garden of Eden a Paradise, according to Superintendent Brewer of Mexico, who conducts this trip. It must depend somewhat, however, whether you are in the low coast lands (*terra caliente*), with temperature from 80 to 73, or in the uplands (*terra templada*), from 2,000 to 5,000 above sea level, where the range is from 73 to 63°.

*Good Soil?* So rich that all one has to do is to prod it with a stick and abundant fruits and flowers and food products just spring up. The United States imported \$30,000,000 of Central American products in 1914, and we have scarcely turned our eyes to the possibilities of development there, apparently finding more to interest us in African jungles.

*The Population?* About 6,000,000, of which Guatemala has 1,992,000, Honduras 500,000, Nicaragua 600,000, Costa Rica 399,000, Panama 386,000, and little Salvador 1,200,000, so that its population bears no relation to its size. Indeed, with the exception of Porto Rico, Salvador has more people to the square mile than any North or South American country.

*What Kind of People?* About the same as you find in all the lands colonized and dominated by Spain. Original stock Indian, mixed with Spanish later. Civilization a mixture also, with little opportunity for educational and political development. Central American people know us as little as we know them, and are in general sus-



**The Five Year Program would realize in our own Land the Ideals that made John M. Peck, a great Pioneer Home Missionary**

picious of us and satisfied to be let alone.

*Revolutions common?* Not so common as most of us suppose, but the peoples have had their share of trouble. Peace now seems pretty well assured. In 1906 trouble broke out between Guatemala and Salvador, involving all the republics; but April 23, 1907, a treaty of peace was signed between Salvador and Nicaragua, and a conference promoted by the Presidents of the United States and Mexico negotiated a treaty to ensure permanent peace.

*The History of Salvador?* Conquered in 1526 by Pedro Alvarado and for 300 years a part of New Spain. In 1822, when Mexico secured her independence, Salvador formed part of Iturbide's new empire. In 1840 Salvador seceded from the confederation, and began independent existence; adopted constitution in 1864; is

divided into fourteen Departments corresponding to our States, each with local governor appointed by the President. Each municipality elects its own magistrate and officials. Salvador has never suffered through long continued revolution. The people are not keen for bloodshed or strife. The present government, under President Carlos Melendez, is benevolent in character and heartily supported by all the people.

*As to Education?* Unusual educational system, with elementary, normal and advanced schools, having night as well as day classes; scholarships under government patronage for worthy students, and other features giving this little republic superior advantages among Latin-American countries. Government maintains in cities schools for workmen who desire theoretical



OUR WORK IN SALVADOR SHOULD BE EXTENDED TO OTHER REPUBLICS





### We have Passed the Period of Organization

□□□□ □□□□□□□□□□□□□□□□□□□□ □□□□□□□□□□□□□□□□□□□ □□□□□

## Going into the Highways and Hedges

BY REV. A. L. STORY OF CUBA

IT was a stormy October afternoon. We had been riding hard and our horses were tired from a long trip over heavy roads. We were traveling over a mountain ridge that displayed before our vision a splendid panorama of vast plains covered as far as the eye could see with cane fields waiting to be cut and with royal palms that waved their plumed heads in the wind. In the distant horizon heavy clouds told us of the coming rain storm. We spurred on our jaded horses in order to arrive at a small hamlet to escape from the storm, and had barely got to a wayside inn when heavy drops of rain began to fall. We saw clearly that our journey was ended for the day, and we walked into the house to put up our horses and to order supper and beds.

The inn and adjacent store were crowded with neighbors and travelers, who like ourselves had been delayed by the rain. After supper we looked at the crowd of men who sat and stood about, smoking and talking on the general topics that such an occasion offers. My companion, who never misses an opportunity for a word for the Master, and who has an eagle's eye to detect such opportunities, said to me: "As we cannot go to P. for our meeting there, why can't we have one here?" "Yes," I said, "the Lord has prepared an audience for us and His blessing will be with us."

Having obtained permission from the proprietor of the establishment, who was only too glad to retain the crowd because of what he would be able to sell to them, we began to open our portable harmonium, which to these simple village people was a genuine novelty. They took great interest to see how the little package, no longer a shoe box, could be fitted up in five minutes to play such beautiful music. It certainly was a means of gaining their good will, for they wanted to hear what sort of music could be got out of that "concern." We handed around some hymn books and after

singing a few hymns and offering up a prayer, we read a portion from the Gospels. The men had lined themselves up against the wall. Some sat on chairs and benches, while others sat on the counters. We prayed that night as it has seldom been our privilege to pray. A short simple message that was understood and appreciated by those present had its effect and all felt glad of the precious moments spent together. Many of those present came forward after the meeting to manifest their gratitude for the hour of pleasant intercourse.

Among them was an elderly man who appeared better informed and more intelligent than the others. Coming up to us he took up the Testament that had been read and inquired where he would be able to get another copy. As we always carry a few extra books in our saddle bags, we soon made him happy with one. Then he gave us an interesting tale of a New Testament he had once owned. He said that in years gone by he had owned such a book and had found it so interesting that he adopted the custom of reading it daily in his family. Gradually his neighbors came to know of it and they also would gather together to read and discuss it. For years they continued that habit and the book had been the means of great blessings to them. Unfortunately, during the war of independence, in escaping one day to the woods to avoid being killed by the Spanish troops, they lost their priceless book and were thus deprived of its sacred counsels. He was overjoyed to obtain it once more, and asked if we could not go some day to his village, for he was sure that the neighbors would be glad to hear the Word of God.

Shortly after that our missionary visited the place and remained a week preaching and teaching. The people were entranced at the gospel message and requested that regular services be established. The Spirit of the Lord visited that hamlet, a













## And More about our Spiritual Mission

Aside from the pastor of this church there is no other resident Protestant pastor in the Island Country, the richest and most prosperous section of the State.

There is a funeral Saturday morning, a funeral of peculiar sadness. It is four o'clock before the Missionary can sit down in his study and prepare for the morrow.

Sunday morning means early rising. His little mare Belle must be cleaned and fed. She has an eight mile drive today. Arriving at Brick Landing for morning service the Missionary preaches to twenty men and ten women. Always here and also at Shiloh, three miles north, he delivers his message to quite as many men as women.

The congregation is small today on account of recent heavy rains, but some have come a long distance over execrable roads, and these are not far from the kingdom. So it is a joyful service.

Back in Rio Vista a young couple are made husband and wife, and there is scant rest for the Missionary before he makes ready for the evening service. But here at home, it is refreshing to have no responsibility for the meeting other than the delivery of the message. A fine choir cheers and comforts; a large congregation lends interest and enthusiasm. It is indeed a good ending to the Missionary's week.



DR. MABIE DISPENSING MEDICINES IN NATIVE TOWN IN BANZA MANTEKE DISTRICT



**The Five Year Program is the mightiest challenge to Baptists since the days of Adoniram Judson**

three additional men are necessary in order that each central station may be made at least a two-man station.

While the eight goals announced by the South China Committee of the Five Year Program are apparently unlike the five goals of the churches at home, there is nevertheless a real similarity and a vital relation between them. Both at home and abroad the emphasis is placed on evangelism. The need of missionary reinforcements is plainly indicated. In each case the educational goal indicates the urgent need for trained Christian leaders. It is obvious, however, that the success of the program on the foreign field depends largely on an increase in missionary resources which are called for in the fifth objective of the program at home. Thus South China cooperates with the Northern Baptist Convention in the realization of the Five Year Program.



## Strenuous Times in China

A picture of passing conditions is given in a personal letter from Rev. Joseph Taylor of Chengtu, West China:

“We are living in strenuous times just now. Last week the women and children were ordered into the city. I mean those who live at the University, which is situated outside the city walls. An army is nearing this city and an attack is looked for at any time. In fact one or two battles have been scheduled to take place this week, but for some reason or other they have not come off. Some of us are out at the University conducting examinations. We complete our work tomorrow; so if the contending parties will put off their fighting for another thirty-six hours, we shall be able to close school and send the boys to their homes. Personally I do not look for any trouble for the missionaries so long as China is allowed to settle her own disputes in her own way. If any foreign Power should interfere, we might have to go to the coast. From which event may God deliver us.”

### A Chinese Student's Excellent Answer

The following answer was given by a student in the West China Union University, Chengtu, China, to a question in an examination in American History. The question was: "Do you think that the American form of government is good for China? Why?"

"Of course the American form of government is the best in the world. It is naturally good for our country, because it gives the people much power. It leads the people to be the master of the country. It makes people equal and free. It also gives a chance to the people that they may expand their personality which God gives them. Moreover, it cuts out all kinds of cruelty, injustice, and bad customs of our country. Really it is good for China. But, on the other hand, I am sorry to say that it is not good for our country at the present time, because our people have not been educated. They know not their own responsibility. They know not how to help their country. Their moral standards are becoming lower and lower. They have no religion. The mind of the people are not united at all. They know not how to obey the Constitution. The officers are bad and corrupt. The former is come from the latter. In a word, I should say that what China needs at the present time is not any kind of form of government. What she needs now is Christianity. If the Spirit of Jesus Christ can be spread all over China, whether in schools, in government or any places, then China will be strong at any form of government. Of course she can have the form of American government as she is having today."

Rev. Joseph Taylor, of Chengtu, who sends the above, says: "I prefer not to correct the English of this answer, as I am sure it will bring its own meaning to the reader. The young man who wrote this was converted about a year ago. He is studying for the Christian ministry. Yesterday, one of his former schoolmates was beheaded because he was suspected of being against the government."



VILLAGE CHAPEL AT KOZU, BASSEIN DISTRICT, LOWER BURMA

### True Oriental Hospitality

**T**HINK of entertaining an Association of 4,500 in a village. That was done in Burma, as Miss Grace L. Pennington of Bassein tells us. Note also the evangelistic work done by busy pastors:

This last Association was an unusual one for size, for the aggregate attendance was 4,500. Some were there for four days, many for two or three days, and some for a single day, as opportunity permitted. There were probably two reasons for this large attendance—Dr. and Mrs. Nichol's intended departure on furlough directly afterwards, and the central position of the village of Kozu, five miles from the city of Bassein on the railway line. Many villages which were never known to be represented before sent from twenty to thirty delegates. (That word "sent" is a little misleading; it simply means that those who wanted to come, came). The chapel was enlarged by a huge addition at the rear and raised balconies, you might call them at the sides and rear; but even this proved too small, and extra additions were put on during the night.

A very pleasant Karen house was set aside for the use of the missionary party, which consisted of Mrs. Phelps and Miss Stickney of Henzada, Miss Peter of Rangoon, Prof. Howard of the Baptist

College, Dr. and Mrs. Nichols, Miss Tingley, and myself. Mr. and Mrs. Soper and Miss Alta Ragon came out from Bassein for Sunday.

The Karens were entertained in the homes of the Kozu people, each household cooking for its own guests. In smaller villages it is the custom to build bamboo and thatch sleeping places for the guests at one side of the village, and to cook all the food for them at one or two central places. But Kozu is a very *stylish* village, and did everything in a unique and delightful way.

The meetings were very interesting, and *there were some especially good reports of work among the heathen done by pastors of churches whose hands are already full of church and school work in their own villages.* It is true in Burma, too, that often the busiest people have the most time for other work. After the close of the Association a letter was sent from the Kozu church to Dr. Nichols, requesting *that this village might be granted the privilege of entertaining the Association next year also, as this year "it had not cost them anything, and after this experience they could do it again to much better advantage; and they would show the whole district that there was no reason to fear entertaining the Associa-*





### We have the Point of View, the Money and the Men

of the local church, and they have done some effective work in its interest. They pledged \$50 for the expenses of the local church, and have the amount secured by subscriptions. The membership committee in the fall canvassed all the new students and invited them to the services of the church. The Bible school committee through its work of "boosting" the student classes contributed in a marked degree toward keeping up the student attendance at the morning worship of the church.

The social service committee took much interest in the Italian Mission work and in some other work in the city, and the social committee performed an invaluable service in taking the initiative in conducting group socials in our home. In several cases I received letters from pastors in the State, congratulating me on interesting through these means some of their students who had never before taken any part in church activities. They were interested because they had been taking part in work that they considered their own.

#### A Spelman Graduate in Africa

One of the graduates of Spelman University is a Miss E. B. De Lany, who is laboring in the heart of Africa and whose work is attracting attention. Judge Green, editor *African League*, Monrovia, Liberia, visited this mission station and has given his impressions, from which we quote:

"Miss De Lany is a devoted, business-like, energetic and successful missionary. The site she selected for the chief place of her operations is indeed a beautiful one considered from the natural standpoint, and she has augmented this beauty by her unique arrangement of the school buildings, which are largely modern, comfortable, and well ordered. The arrangement of the flower and vegetable gardens make one think he is in some spot in the United States. Her work in Central Africa has made her well known and she is sought by many, and from the near-by and distant

towns there is a continual influx of boys and girls to get the benefit of her splendid system of training. To see the girls at sewing, fancy and domestic work, is truly inspiring. The boys represent future business, industrial and agricultural. Miss De Lany is a staunch believer in industrial training as well as in the higher types of educational development. Everywhere her practical grasp of the needs of her youthful charges is apparent.

This mission school is located at the historical town of Such, noted for the great battle in which the combined host of Golah and Mandingo tribes attempted to capture President W. D. Coleman about the year 1898. The President's house still remains in that Golah town, conspicuous to the eyes of the passing traveler. And to think that at Such a work is being operated among the same once hostile people is a wonder to many. And in such ways Spelman is reaching out to the ends of the earth.

#### No Room for Them

When we are reaching out toward our educational goal, let us remember that in our fine schools in El Cristo, Cuba, by many pronounced the best on the island, we are not able to accommodate the students who desire to enter. The truth is that last year it was necessary to turn away thirty students from the best Catholic families of Cuba because, although they came with their money for the term in hand, there was no place to put them. Their parents begged that the students might remain, even if they had to sleep in the halls of the dormitories, so anxious were these parents that their children should have the moral and religious advantages of the schools. A new building is imperatively needed, for these are the students we wish to reach, and through them the best families of Cuba.

In India there are only one-fourth of the boys of school age and one-twentieth of the girls now enrolled in any school, government or Christian.

**Remember that One Hundred Thousand Subscribers for "MISSIONS"**

**Is the Important Informational Part of the F. Y. Program**

## To Contribute to the Spread of Aggressive Evangelicalism

### Illustrations for Goal One and Six

## What the Gospel Can Do

EXTRACT FROM NEWS BULLETIN OF THE  
IDAHO BAPTIST EVANGELISTIC CAM-  
PAIGN, MARCH 3, 1916

The Eagle campaign resulted in 152 professions. Seventy of the converts signed up for membership in the Baptist Church. Three years ago, at a dance held in the hall where the revival meetings were conducted, a man was killed in a drunken row. A wonderful climax in the Eagle meeting was reached when the man who committed the murder was converted, and on almost the same spot where his victim died he met the half-brother of his victim, who had persecuted him, and effected a reconciliation with him before a packed house. There was not a dry eye in the audience as the crowd witnessed the transforming influence of the gospel of Christ.

### The Order of Intercessors

An evangelistic conference was held at Salt Lake City August 1-3, with the Western State Secretaries, Dr. Hinson, Western Division Superintendent of Evangelism, and Drs. Woodydy and Kinney, General Superintendents of the Home Mission Society, in attendance. As one result of the inspiring sessions the following action was taken:

"This Secretaries' Conference on Evangelism at Salt Lake City, August 1-3, representing all the States in the Pacific and Midland divisions, would suggest that sometime in the morning before partaking of the first meal, the Five Year Program of the Northern Baptist Convention and all participating therein should be taken to God in prayer by every member of our denomination." The following pledge card and plan of operation were adopted: "Order of Intercessors. I hereby covenant with God and my brethren to engage in intercessory prayer for the Five Year Program of the Northern Baptist Convention and for all those who are laboring for

its success, and I will do this between the hours of waking and partaking of the first meal of the day. Name. Address."

## About Dona Maria

## A WOMAN WHO TRAVELED 300 MILES ON MULE-BACK TO BE BAPTIZED

One of the members of the San Salvador church is Doña Maria Valladares, a woman of education and refinement. She is a native of Honduras, a neighboring republic. She and her daughter were converted several years ago, but had no way to satisfy their desire to be baptized according to the teachings of the New Testament. When they heard of the coming of the Baptist missionaries to San Salvador, they traveled over 300 miles on mule back, over mountains and streams, to reach the place where they could be baptized. She is now employed by the Woman's American Baptist Home Mission Society as a Bible woman to work among women and children.

## She Gave All She Had

One of the members of our Baptist Church in Guantanamo, Cuba, an earnest and devoted Christian and faithful worker in the church for ten years, recently passed away, and when her will was read it was found that she had left all her property, amounting to six or seven hundred dollars, to the little church where she found Christ. This is the first instance of the kind in Cuba. The aged woman was before her conversion a spiritist, and was known as a queen among her fellow-worshippers. She was on her way to one of their spiritist meetings when she was attracted by the singing in our mission chapel as she was passing. She went in to hear the singing, and soon afterward was converted and began to lead a life of consecration and usefulness. Her gift was her last expression of gratitude for the new life found in that house of God.

GOAL SIX WOULD SOON BE PASSED IF WE  
HAD HER SPIRIT

## THE MINISTERS AND MISSIONARIES BENEFIT FUND

### Examples of the Appeals Now Being Made

USE THESE IN PROGRAM TO ILLUSTRATE GOAL THREE

"— is old and feeble and infirm and his eyesight is failing him. He is living, or barely existing, in poverty and want. He is alone and he told me the other day that he hoped he was Christian enough to bear it, but sometimes it seemed too much. Something should be done for him right away and I thought you would know. He has as kind a heart as he had fifty years ago when he began his ministry."

"Last year one of our most prominent ministers in the prime of life made an appeal for the Benefit Board at one of the great State Conventions. Today his wife is a widow and his four children penniless. The only thing that stands between them and the poorhouse is a monthly grant from the Benefit Board."

One of the oldest beneficiaries, a "war-horse" in his long service of fifty-two years, penniless when he retired, writes as follows on receipt of his monthly grant: "Never in all my active life did I appreciate anything so much as this monthly visitor. Every morning at our family worship you and your gracious work are remembered before God."

A recent letter: "Rev. — is ill with cancer, has been operated on at Rochester, Minnesota, and has continued his work until now. He has probably several months yet to live and will need some help. Masonic fraternity has helped some, personal friends have aided, but he will need some regular continued stipend. He is a personal friend and has been in the active ministry for forty years. A noble man."

"— has rendered very faithful service in the Baptist ministry for more than forty years. Much of his time he has been handicapped by a sick wife, who demanded a great deal of attention. Last year she died and before the year was out he suffered shock of paralysis that everyone supposed

would be fatal. After a time he rallied and is now back in his pulpit, though the strain is likely to end his days at any time. Can you make him a grant that would allow him to retire?"

Among the 13,000 Baptist ministers and missionaries at least 650 are in need of help. What will you do?

#### SUGGESTIONS

1. An outright gift to the Permanent or General Fund.

2. Transfer of securities, the income of which, if desired, can be retained throughout the life of the donor, and at his decease the original gift will become a part of the Permanent Fund.

3. Purchase of an annuity bond. These bonds pay high rates, (same as other denominational societies), are absolutely secure and provide an income for the donor throughout his life time. At his decease they become part of the Permanent Fund.

4. Provide a bequest in your Will for this work.

Meanwhile, write either to Rev. H. L. Morehouse, President and Treasurer, or Rev. E. T. Tomlinson, Executive Secretary, 23 East 26th Street, New York City.



#### A Noble Woman's Bequests

Mrs. Ellen Stebbins Curtis James, widow of D. Willis James, in her will left \$750,000 to the ministers' benefit fund of the Presbyterian Church, to which denomination she belonged, and a like amount to the Congregationalists and Methodists for the same purpose a—total of \$2,250,000 for ministerial relief. She gave also \$150,000 to the Methodist fund for retired ministers. This was an unparalleled gift, in breadth as well as in amount. Who will equal it for the Baptists?



Suggested Program for Use at the Morning Service on  
**FIVE YEAR PROGRAM' DAY**  
**THE MAXIMUM FOR THE MASTER**

---

**INVOCATION:**

O Lord, who hast set before us an open door which no man can shut,  
Grant us grace and wisdom as we today look upon fields white unto the  
harvest both at our own doors and in the far corners of the earth;  
And help us with high courage and determination to do well our part of the  
world task,  
That Thy name may be known upon earth, Thy saving health among all  
nations. Amen.

**RESPONSIVE READING: Psalm 72.**

**HYMN: "O God, Our Help in Ages Past."**

**SCRIPTURE: Matt. 25 : 14-30.**

**PRAYER:**

Thanksgiving for our heritage, our resources and our calling.  
Petition for grace and wisdom to enable us to complete the work begun  
with so great promise.  
Intercession for the churches of God throughout the world, for national  
governments, for the homes of the people, for institutions of learning  
and mercy, and for all missionaries and missions.

**HYMN: "Jesus Shall Reign."**

**SERMON:**

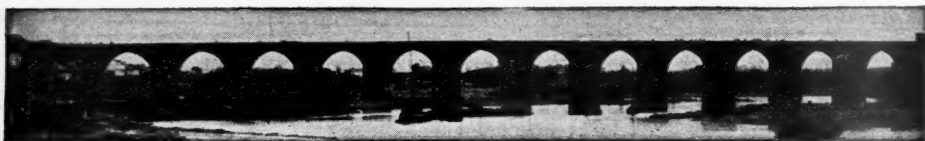
The children of Issachar which were men that had understanding of the  
times to know what Israel ought to do. — 1 Chron. 12 : 32.

**THE CHURCH VOTES TO ADOPT DECLARATION OF PURPOSE**

**HYMN: "When I Survey the Wondrous Cross."**

**BENEDICTION:**

Now the God of peace, who brought again from the dead the great shepherd  
of the sheep with the blood of an eternal covenant, even our Lord Jesus,  
make you perfect in every good thing to do his will, working in us that  
which is well-pleasing in his sight, through Jesus Christ; to whom be the  
glory for ever and ever. Amen. Heb. 13 : 20-21.



## Easter at the Chengtu Baptist College

BY REV. JOSEPH TAYLOR

THE Committee of Management of the Chengtu Union Middle School planned to hold a series of meetings in the different dormitories of the school during Passion Week. It was thought that a number of students were nearing the Kingdom and needed an opportunity to take the final step of declaring themselves as Christians. With this in mind, we prepared to hold meetings from Monday to Friday inclusive and take for our topics the events of Christ's life that fall upon those days. The services were to be held in the evening before the students went to their work of preparation for the following day. While we very much wished that some of the boys would decide for Christ we resolved that there should be no high pressure methods used in our campaign.

On Palm Sunday the union service was led by one of the missionaries, who preached on "Service." This was a most earnest meeting and one could feel that the Spirit of God was with us. On Monday in our own dormitory, the Principal spoke on "The Barren Fig Tree"; on Tuesday the Proctor spoke on "Lessons from the Parables of Jesus." He took some of the parables that Christ used on the Tuesday of Passion Week. On Wednesday, Mr. Fay, our Senior College student, spoke on "Why Christ Went to Bethany." On Thursday one of the theological students spoke on "The Meaning of The Lord's Supper." On Friday the Principal spoke on "Three Witnesses for Christ," taking Pilate, the Centurion and Judas. These addresses were preceded and followed by prayer, and on some evenings direct appeals were made at the close of the address.

On Easter Sunday Mr. Davies baptized three of the students in the church of the China Inland Mission. (This because we have no church building at Chengtu.)

One of these young men has been in our schools for a number of years and has slowly come into the truth. He is quiet and faithful in his work and hopes to specialize in Physics in his last three years. He was brought to a definite decision by the faithful personal work of Mr. Fay. Mr. Fay just set himself to win Mr. Liu and kept at his work until it was accomplished. This is the first instance that I know of where one student of our college has been won to Christ through the effort of another. It is not the way that Chinese students care to work, and the fact that Mr. Fay did this so quietly and persistently promises much for the Christian life of our dormitory. The other two students are preparing to teach in the schools of our mission, and it is no small gain to know that when they go out to train the boys in our lower schools, they go out as decided Christians and that they will be a force for good in the community. This may be a slow way of winning China for Christ, but as one watches the life of this people he is led to believe that in some such way will the Kingdom come to this land.

This message should not close without emphasizing the need of a good church building for our Baptist work in Chengtu. We are at present worshipping in two remodeled shops that are quite unsatisfactory. It has been found true in China, as in America, that shops do not make very desirable chapels and that the sooner a decent house of worship can be had the sooner the people will come to the services. I wonder if there is some good friend of missions who will give us the money to put up a central house of worship surrounded by a school, guest-room, and a house for the pastor. No better investment can be made for the kingdom of Heaven.

*A Fine Reading for Goal One may be made from this*

## FROM THE EDITOR'S NOTE-BOOK

¶ We have received from Japan a copy of *The Christian Movement in the Japanese Empire for 1916*, of which our Dr. Dearing was chief editor, and the proofs of which were read by him just before he left Japan on his furlough. Examination cannot fail to disclose to any reader the positive and constructive value of such a year book as this. The fact that it is the fourteenth annual issue indicates what is thought of it by the Conference of Federated Missions in Japan that publishes it, and demands for more than one edition also speak well for its appreciation. This volume of more than 500 pages of condensed matter covers the general as well as the missionary conditions of Japanese life. Every effort is made to have the information accurate. Dr. Dearing's General Review of the Year can be relied upon as representing the best thought and opinion. A new feature in this issue is a careful Survey of Village Life, in which our Captain Bickel of the Gospel Ship treats of the moral and religious conditions. Another study is on Child Life in Japan, by H. Takashima. We shall quote from both of these sections, which are enlightening. What we wish to say here is that this volume ought to be in all our public libraries, in our missionary and Sunday-school libraries, and in possession of those pastors who can afford to buy books and who would keep informed as to the developments in the Far East.

¶ *The Missionary Review of the World*, established in 1878 and published by Funk & Wagnalls for many years, has passed into the hands of a new publishing company, of which Dr. Robert E. Speer is president. The new offices will be in the Presbyterian Building, 156 Fifth Avenue, New York. Mr. Delavan L. Pierson will continue to be the editor-in-chief, a place he has filled since the death of his father in 1911. It is said that extensive improvements are planned, but the general purpose and editorial policy will remain unchanged. The *Review* will doubtless gain much from

the close connection with it of Dr. Speer. No other missionary magazine has the same international and interdenominational scope, and we wish for the *Review* under the new management a large success in furthering the cause of worldwide missions.

Students in the Colegios Internacionales, Cristo, Cuba, have translated into Spanish Dr. White's Junior book, "Prince and Uncle Billy," under the direction of their teacher, Professor Scott Cotton.

### Our Little Lesson in Rumanian

*Chrestinal* (The Christian) is the name of a little four-page weekly paper published in Akron, Ohio, by *Asociatiunea Baptista Romana din America* (the Rumanian Baptist Association of America). Missionary pastor L. A. Gredis is *redactor* (editor). From the copy before me let us learn a few words in Rumanian, without a teacher.

*Din*—"Of" or "from." Thus "Hetty Green, *din* New York," means "of New York," as "*din* America" does "of America." But two items begin: "*Din* Londra sa anuntat"; and "*Din* Berlin se anunta"—or "From London it is announced" or reported, etc.

*Isus Christor*—Jesus Christ.

*Scoala Duminecala*—Sunday school.

*Noului Testament*—New Testament.

*Domnu nostru*—Our Lord.

*Dumnezeu*—God.

### Our Proverb for October

Though thou hast never so many counsellors, yet do not forsake the counsel of thy own soul.—*From the Hebrew Sage, Ben Syra.*

### MISSIONS' Aid to Correct Pronunciation

*Lam'*-entable, not *la-ment'*-able

*Pa'*-riah, not *pa-ri'*-ah

Piquant—*pik'*-ant or *peek'*-ant, not *pe'*qwant

*Va-ga'*-ry, not *va'*-gary

# THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

## WITH THE EDITOR

WHEN you read these words, dear women, you will be in the full tide of preparation for the big denominational day (Oct. 29th). I shall think of the little groups meeting daily for prayer that our church may be stirred to deeper loyalty to Christ, of the brave soldiers of Christ on their peaceful mission of winning new recruits for world wide missions, and of the preparedness movement that means additional gifts of love to support Christ's army of peaceful conquest.

CHRIST IS COUNTING ON EACH OF US.

\* \*

At Chautauqua a woman told me of the result of her gift of a mission study-book to a friend going to California for her to read on the journey. The woman who did not believe in foreign missions read it three times and on her return home taught six study classes last year. Was not that a worth while investment?

\* \*

Do you know of little churches so scattered in their membership that it is exceedingly difficult for them to maintain a woman's missionary society? Do you know of women detained at home by invalidism, or because they must nurse the sick, so that they are prevented from attending the missionary society? Do you know business women hindered for a different reason? For all these classes of hindered women, a new department has been planned, an extension department

that will take the society to them since they cannot come to the society. Be sure to write for further details to the publication office.

\* \*

There is a beautiful little book that I covet for each praying woman. It is written by Dr. Gordon whose *Quiet Talks on Power* we have all so much enjoyed. It is called *The Quiet Time* (25 cts.). The little book contains a map of the world, to be used day by day, opened before the Lord, as we pray for the coming of his kingdom. There is a beautiful presentation of the duty and the power of prayer; then there are blank pages on which to enter names of persons or places. Each member of the national board has one of these to use in daily intercession.

\* \*

Have you read the advertisement in this number of *Missions* of the Christmas presents you can secure through our publication department? I want to suggest a plan that will help you earn money enough to send a delegate to the annual meeting or some summer school of missions. Hold a Christmas sale of these books and cards and games. You can easily earn enough by this means, as generous discounts are given to those who order in dozen or hundred lots. The Cook Book which retails at 35 cts. can be obtained for \$3.00 a dozen or even less by the hundred. Write for terms and plan an attractive Christmas sale in November before the rush begins.

\* \*

Have you seen *Oriental Gardens*? It is



## No Statistical Success can Atone for Spiritual Failure

quite the most attractive and interesting account of our work on the foreign field that we have ever printed. Miss Prescott has brought together telling facts about these far-away gardens of ours, to facts she has added pictures, and to pictures summaries in a way that makes it difficult to lay down the book until the last page is read. Be sure to have this book read and circulated in your church. It would be a lovely present to give to your Sunday school class. Think of giving an entire book for the cost of a Christmas card.



## A New Gift Box

Many mite boxes are attractive, but this excels them all! Think of a little box in the fresh green and rose of spring that looks for all the world like one of the warm glass frames in which early violets are coaxed into bloom, and you have some idea of the charming gift box in which our *Seedlings for Oriental Gardens* are to be planted.

One end of the box declares, "Prayer and Praise will water them"; the other proclaims, "Dimes and Dollars will make them grow." Such a box just naturally coaxes thank offerings out of your hands and heart. The last warm glow of happiness is given when you turn the box around and read the strong and sure word of promise:

“For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all nations.”—Isaiah 61 : 11.

One of these boxes is waiting to become the property of every Baptist woman who will send for it. Why not send and get one for each member of your circle to use for her thank-offering box.

There is a beautiful leaflet, "Whoso Offereth Praise, Glorifieth Me," that would

go with it splendidly. It only costs one cent each, 10 cents a dozen and 50 cents a hundred.

If you haven't read *Oriental Gardens* (10 cts.) you would enjoy reading this as an incentive to the use of the gift box.

## Literature Impersonations at Northfield

Miss Burr's clever little exercise for presenting our new literature by means of impersonation proved one of the attractions of the Northfield Conference.

“Oriental Gardens,” a beautiful girl with a basket of flowers; “The Cook Book,” a small boy with cook’s cap and dinner bell; “World Missions and World Peace,” a young lady in cap and gown; “Rose of the Highway,” a young girl with roses in her hair, and “Tiny Stories for Tiny Tots,” by a small boy in his night clothes, were among those personating various titles. Each speaker displayed his book as he recited a bright verse or jingle advertising his wares. The books went



LITERATURE INTERPRETATIONS AT NORTHFIELD

off like ice-cream cones (to adapt a familiar figure to hot weather).

The exercise presenting these and several other titles can be used in circle meetings, at Association, State, or District meetings and will excite interest wherever used. Single copies will be sent free to anyone sending self-addressed, stamped envelope; additional copies for one cent each.

Every Woman's Circle should see that a Missions' Poster hangs in the church Vestibule or Vestry.

## The Supreme Aim of the Five Year Program is Spiritual

## Our Baptist Girls in Hangchow

Last March Miss Ruth Paxson, the National Young Woman's Christian Association's secretary on evangelism, held three days of special meetings in the Union Girls' High School at Hangchow. The meetings were marked by deep spiritual power. Seventy-seven girls pledged themselves by God's help each to win one person to Christ within a year. Forty-one girls professed conversion.

Since the meeting five of these girls have joined the Presbyterian church, three the Methodist and eight the Baptist. The other converts have not yet joined the church. Fourteen of the students teach both morning and afternoon in the Baptist Sunday schools of the city.

The Union High School maintains five normal classes to prepare the students to teach in the various Sunday schools. Besides this teaching the students manage and teach a Sunday school of about seventy street children, which meets at three o'clock Sunday afternoons at the school. Eighteen students conduct this enterprise and finance it by contributions among the girls and teachers.

Twice a week the girls supervise games and play for street children who come to the compound. Our own missionary, Daisy Woods, is responsible for these activities, as they are the direct result of a class in Social Service which she conducted for Junior and Senior High School girls. This splendid school is preparing students sent up from our elementary schools who will be able in a few years to become trained and capable teachers in our own schools.

## Little Mothers

BY MARY I. JONES, HUCHOW, CHINA

The wife of one of our country pastors, and mother of four children under ten years of age, died this last week. The oldest girl is only six years old. I was asked if I would take her in as a boarder in the Girls' school. Naturally I hesitated, — but three girls from the same town came forward and one said,

"I will dress and comb the little girl each day."

Another said, "I will wash her clothes."

The third said, "I will make her clothes."

Now, isn't that fine? The child comes to us next week, and I'm sure the girls will all be better girls for doing this extra and so willingly.

## Splendid Record of Baptist Girls

The one Christian woman's medical college in all India at Ludhiana was started by an English Baptist physician, Dr. Anna Brown. She and her associates have built up a wonderful college to which the government of India turns over all its women medical students in North India. It will be remembered that \$5,000 of the Laura Rockefeller legacy went to build a long needed chapel for this college.

### From a Busy Doctor's Note-Book

DR. MILDRED SCOTT

## I

The other day, while riding along in our sedan chairs, approaching the walls of the city of Chanyang, we came to a small crowd of Chinese on the bank of the canal. Two men were trying to pull a woman out of the cold water and she fought with all her strength against their efforts at rescue. Finally they were able to drag her up under a tree. And there she lay, blue and chattering, crying "Tso ni kin" (Why did you save me?).

A woman stood by, hardly interested apparently, who turned out upon questioning to be her sister-in-law. Perhaps the two women had been quarreling, as sisters-in-law often do, in China. We hurried the men off for things to wrap about the poor woman and then had to get in our chairs and go on. But suicide is very common in China still, especially young daughters-in-law who have tyrannous mothers-in-law. A common method is to jump into a well.

## II

There was a frightful boat disaster the other day, two hundred persons drowned

## Every Church a Force for Righteousness in its Community

right near the dock, because the launch toppled over with too many on the upper deck. This happened at the Chinese New Year time, when all the boats are very crowded and the people begin to pile on at two o'clock in the morning.

This past week there was a big celebration in Swatow in honor of the spirits of those drowned. Mat sheds or booths were built on four sides of a large square. In these booths were wonderful paper heavens like those where the spirits had gone, and heaps of wonderful paper clothes for the spirits, and then high stacks of paper baggage (ornate paper chests filled with paper clothes) to take the place of the baggage lost in the water. And then huge pyramids of rice offered to the drowned spirits. This rice was given to beggars afterward and that was the only real philanthropy in the whole affair. The two thousand dollars gold that had been invested in the paper foolishness was so much money wasted, for this was all burned, as a concluding ceremony. As one of our Christians said, "That money should have been divided among the widows and orphans."

## Do They Set Us an Example?

The Garo Christian women *put aside one handful of rice each meal* and bring the week's contribution to church each Sunday and one woman collects it and it is sold; the proceeds are used *for the support of evangelists* in the Garo field; a goodly number of these are thus supported. "Let everyone of you lay by in store as the Lord has prospered him."

The annual Garo Association, held at

different places in the Hills, is sometimes attended by 2,000 or more representatives of the Garo churches. The people close their houses and travel from 25 to 100 miles, on foot through the jungle, carrying their necessities on their backs; the men with the babes and little tots on their backs, or walking beside them, and the women carrying the clothing and food; "Shanks mare" is their universal means of travel in the Hills. The entertaining village gathers supplies of food, which the people buy; also fuel and banana leaves for plates. The village also provides bamboo sheds for the guests to sleep in, and a bamboo, thatched roofed building for services. The moderator is usually a Garo; the secretaries, Garo; the choir Garo; the missionaries acting in an advisory capacity.

Five hundred or more women and girls hold a separate service Sunday afternoon; the people sit on fresh straw thrown on the dirt floor. The participants in the program are usually Garo women and girls. The women are the girls from the Tura Middle English School, who have been trained in the conduct of meetings by Miss Bond and Miss Holbrook. Parliamentary Law is well understood and constantly used; "probundos" or papers are prepared and read and the discussion of vital questions is intelligent and helpful. Garo Christians build their own chapels; also a house for the pastor and pay his salary. In villages where there is no church, but a village school, the teacher holds Sunday service and Sunday school, and sometimes mid-week evening service, proving himself a great evangelistic agency.

— *Florence Mason.*

Several Correspondents have written to know the meaning of the advertisement in September MISSIONS about the "Two Bird Club" with two ideas, "to do good and to make money." This the Editor dare not reveal. If you have either idea in your head, the only way to find out how to do both is to write to Miss M. G. Leavis, West Medford, Mass.





Chestnut St., Philadelphia, Pa.) with attendant pamphlets and books. Great help in Sunday school and kindergarten. Terms, \$9.50 for 2 years fellowship

#### A PIANO

**BACOLOD.** Miss Stanard writes that their particular need is a piano for school use. Who has one to give?

**NARSARAVUPET.** Miss Anna M. Linker puts in this strong plea for a typewriter:

Do you not think that possibly *somebody* would gladly supply me with an "Oliver" typewriter or some good machine to *simplify the work and save time*? How would it be to try *Helping Hand* for this? You know the stone wall is coming in answer to an appeal in *Helping Hand*, when — after those twenty-five buffaloes, bullocks and goats one morning had devoured every bit of green there was about the bungalow — I in my distress just poured out my heart to you. So perhaps an appeal should go forth now for the much needed machine.

Nobody at home except those who have seen work in India can imagine how much a typewriting machine is needed. It would save any amount of strength and time and make for efficiency in every way.

Miss Linker returns to India by the steamship *Aki Maru*, sailing from Seattle, Oct. 19th. Perhaps some friend or group of friends can see that this desire of hers is gratified. The request for a postage stamp shower made in an earlier issue of *MISSIONS* has only brought in about two dollars.

#### A Thought for Your Pennies!

Imagine 110 children gathered for Sunday School, sitting in groups on a floor having available space equal to 18 x 26 ft. About six classes all close together, since only one small corner can be shut off by paper doors. That is our situation in Fukagawa Kindergarten, where we have been for a long time — because? you know! On pleasant Sundays it is bettered a little by teaching one class in the small yard, but on rainy days there are just as many children. The day kindergarten averages 60, and even then not room enough for good class work. A small baby organ has to do for a musical instrument. What is your thought? Shall I give you a penny — or you give me? Sincerely

AMY R. CROSBY,  
101 Hara Machi, Koishikawa, Tokyo, Japan

## OUR FOREIGN MAIL

#### "I'M SO HAPPY"

The letters of our young missionaries bubble over with joy. Christ's service is not only the greatest but the happiest thing on earth. Miss Vickland writes from Gauhati, Assam:

This is such a bustling compound. The buildings are fairly shooting up. Mr. Carvell, who is superintending them, is a nine-days' wonder. I am delighted with the school ideal and fully believe with Miss Holmes that the school should include home life and fit the girl for her particular sphere. The girls are most lovable and some of them are such sweet, little Christians, putting us to shame oftentimes by the simplicity and genuineness of their Christian life! My chief ambition now is to learn to speak and I appreciate, in some degree, how an immigrant feels!

There are such opportunities here. O it's great to be alive in God's wonderful world and to be in His wonderful work. I am so sorry for the folks at home who don't give or live missions

— they miss so much! And to think of people pitying me for choosing so dreary a path! If they only understood, if they could only see!

Florence Carmen, who went out to teach mathematics in the girls' high school in Nellore, writes:

It has been a most interesting and profitable year and I have found greater joy in the work than I could possibly have anticipated. Seven classes in science, one in English and one in current events have kept me from being idle. But as we always seem to find time for what we really want to do, I have found time for a singing class. The girls love to sing and so do I, so I have the fourth, fifth and sixth form girls come to our bungalow every Saturday afternoon. We sing hymns, rounds and some more difficult music. The Inspectress was delighted with their singing of the alto and soprano of "O Hush thee, my Baby," and said they proved that Indian girls could sing parts and could sing softly. She wanted them to sing for the

Governor when he was here but there was not time.

My other pet scheme is my Children's Church. Every Sunday morning I take the little children during church time to another building and there we have our own church. In the regular service they have to sit on the floor, crowded close to the platform, and wiggle through the service with perfectly blank faces, causing more or less disturbance. As I do not know Telugu I have a school girl to help me a month at a time. I plan the work on Sunday school kindergarten methods used at home. We usually have about 35 children.

Every Sunday the girls and some of the Bible women go to different parts of Nellore to hold Sunday school classes in some house or under a tree. Recently they invited all the Sunday school children to come to the compound for a good time on Saturday afternoon. After playing awhile they were seated in rows on the grass and given plantains and parched peas. The scene reminded me of the "feeding of the five thousand." Though the refreshments had been bought in the bazaar and not cooked by the Christians, so the Hindu children could eat them, the peas were heated here on the compound in our dishes. The girls went out to the palms and collected and brought their children to the compound, one girl bringing 26 nearly naked little Hindus. When the children went home and the parents learned about the parched peas, they were furious. The children had broken caste by eating them. The next Sunday when the girls went to hold their class, everybody scolded and said no children were allowed to go to them. But, not discouraged, the next Sunday they started a class in another village or "palem."

#### FROM NINGPO, CHINA

We have two new cooks just this week and both are straight from the country. Both have very tiny feet. When the matron told them to go into my bedroom and put it in order (I sleep at school) they said "Oh, my! how could we venture to do that? She wears her hair done up so funny on the top of her head that we are afraid of her." The matron tried to calm their fears and assure them I was quite harmless but they still think it is just as well to stay at a safe distance. I was all unconscious of their dread of me when I passed through the dining room just before dinner today and remarked that the food smelled so good I'd like to stay for dinner. I heard them repeating my remark. Perhaps sooner or later I'll be able to show them that I am human, and sometimes humane.

The new girls who come to us are better off financially than the ones we used to get. The tuition in our school is six dollars more than that of the splendid Presbyterian School and more than twice as much as that of the C.M.S. School and yet we have all the pupils we can house comfortably and more than we have proper classrooms for. Our course is two years higher than that of the Presbyterian School and more than that higher than the other school.

Miss Mattox fits in so nicely and is doing very

well with the music. Now that we are getting used to having a real musician for "our own," as the girls say, it will be hard for you ever to put us off with the makeshifts we have always had to make heretofore. We have had several good teachers, but that was just the trouble, they were too many. One of the girls said she had had fifteen and she has only had music three or four years. They have given Miss Mattox such a hearty welcome in the interim until we can have our very own Miss Hill as a permanent help. It used to be baby organs such as the "Lady of the Decoration" speaks of but now it is baby organs, grown up organs, and the piano, so there is no escaping the sound whichever way you turn.

The girls are so pleased to be taking piano lessons. In fact I sometimes think they are more pleased than we are for they have to practice on my piano here at the house and it is not quite as soothing to hear the scales and other things at all hours of the day right here in our one retreat as one might suppose. Do you know any one who is just aching to give us \$200 for a piano for school? If so, tell them not to refrain any longer for we *could* be persuaded to accept it now.

When I was making typewritten copies of my examination questions last term I almost thought I should be willing to accept a first-class duplicator, too. I am not particular whether you send me the machine itself or \$100 to buy it and let me select for myself. Just so you get it here by one method or the other before the June exams. come on I'll be satisfied. Better send early to avoid the rush. Of course I want several thousand dollars worth of physical, chemical, and domestic science apparatus too and a whole new High School building to put them in, but I dare not mention that lest some one might think "that Zimmerman girl—she's always wanting things."

Whatever you do or do not send me, be sure you do not forget to send a frequent earnest prayer to Our Father who "shall supply all your need according to his riches in glory in Christ Jesus."—*Dora Zimmerman.*

#### FROM HANGCHOW, CHINA

In a woman's class just closing one woman about forty—so near-sighted she cannot see anything when her eyes are more than an inch from the page—has done wonders in learning to read. She could not read any Chinese characters except a hymn or two when she came to me, a month ago, and now she can read fourteen chapters in the Gospel of Matthew with scarcely a mistake. One woman living in the city, 79 years old, has learned to read a little book with about 300 characters. We cannot say the Chinese women can't learn to read.—*Mrs. W. S. Sweet.*

#### SNAP-SHOTS FROM ASSAM

From Mr. Firth in distant North Lakhimpur, Assam, come these two snap-shots.

The new school began the 1st of March, and all the parents had been told to have their



MISSIONARIES' TOURING COOK HOUSE AT NORTH LAKHIMPUR, ASSAM. SERVANT BOILING THE TEA-KETTLE. SERVANT A MUNDARI CHRISTIAN

children ready on that date. The children began to come. Some came too early in their eagerness; they, simple innocents, had never been to school and they thought it some kind of a honey picnic. Some came looking very sober. One little weenty girl cried when she saw the teacher and her lesson. One little boy came naked. Mrs. Firth said "bad boy." But I did not say "bad boy" nor "good boy" nor "stupid boy." I simply said, "Come along, beeswax!" for really the little fellow is too cunning for anything, — and he had his shirt in his hand. Surely he is looking toward civilization and should be encouraged. Some day the likes of him will be pillars in this great Indian Empire.

*Talking too much.* — A widower began teaching a village school. He did very well at first, but presently it appeared that he was a great talker and complainer. He complained of everything. The village people grew very tired of daily hearing his complaining voice. He married a widow who was a greater talker and complainer than himself. So, between the two, there was so much talking and complaining done that the people felt like fleeing from the village in order to get away from the sound of their voices. The school died out; and it was a pity, because there were some of the nicest boys in that school.

#### FROM PALMUR, INDIA

The missionary with four preachers has continued evangelistic touring since the beginning of the season. Three long tours have been made, on two of which Mrs. Chute and her Bible woman accompanied us. While on these tours 21 converts received baptism. Many of the caste people, though they have not the courage to receive baptism, are sincerely believing and some of them contend earnestly for

the faith even when threatened with violence. The caste people in general listen gladly and with respect to the preaching of the gospel and are much disappointed should we pass them by without preaching to them. A few days ago while some of our preachers were passing through a village on their way to our next camping place a number of men were standing on the side of the road talking, and when they saw the preachers they said, "What! are you going away without preaching to us." The preachers replied, "We intend to preach to you now."

They and many others came and listened until they had finished speaking. At another time, while going through a certain village on our way to preach we overheard a company of men, while standing in the street, debating where we should preach first. One said that we should preach to them first and another replied, "No! Proper respect is to preach to the officials and head men first and then they will come and preach to us." By this and many other indications we are pleased to learn that our message is welcomed. Were it not for caste, hundreds of the more intelligent of the caste people would joyfully enter the Christian fold. A short time ago a caste convert who received baptism here was forced to sacrifice all he possessed, his wife and three children, his numerous relatives and acquaintances, his house and furniture and went out almost as destitute as when he was born. Is it any wonder that they stop to consider before taking this step? How many of our American converts would have the courage to make this sacrifice? — *E. Chute.*

#### PRICES HAVE GONE UP IN CONGOLAND ALSO

Mrs. Mathilde Frederiksen writes from Sona Bata, Congo: I shall be very thankful if you

can insert in the magazine a few words about the annual support of orphans and school children in Sona Bata boarding-school. In 1902, when 50 orphans came to us we could feed and clothe, in a way, a child of eight or ten for \$10 a year. Very soon afterward the new Congo railway caused a greater demand for native food, and such products doubled in price; consequently it has cost, for many years, at least \$20 a year to clothe and feed a school child up to the age of 17 at Sona Bata. Dormitories, furniture, bedding, school materials and medicine are extra; so are school teachers, of whom we now have three. Each teacher has two or more classes. Many friends at home still believe that it costs only \$10 a year to support a girl or boy here. Will you kindly try to correct this?

Friends in Dayton, Plainfield and Rochester have been kindly giving toward the extras for our children at Sona Bata; and Toledo has furnished lamps; and please, my dear Mrs. Montgomery, "while I am yet speaking with you," may I plead through you for \$50 to buy new bedspreads (cotton blankets) for the youngsters? We can get the right kind and size from England cheaper than from America.

P.S. *We are both improving in health, since coming into warmer climate,—God's reward to us for leaving our five children. Oh, it was hard,—yes, of course "they need us more than ever"—so friends have told us for 26 years now—and, do not we also know? Do not our hearts ache? They need us as babies—and right along, till they are old enough. But, here is a fact, and I put it in our boy's own words: "we want you to*

*stay with us, but others can look after us too, but not all can do your work in Congo."*

#### FROM CAPIZ IN THE PHILIPPINES

Miss Emma Irving writes of her struggles with the language and her determination to conquer. She has been interested in helping to organize a society among the townspeople to support a dispensary and district nurse. The government is cooperating in this by making grants to supplement what the people give. The nurse will be one of the graduates of our mission hospital. She speaks so appreciatively of the earnestness of the Filipino young people and their sacrifices when they join the church.

#### PERSISTENCE OF CUSTOM

Rev. F. Kurtz, Madira, the Deccan, says: While in Bezvada recently, we happened to see the Rajah of Durbangha, a place near Benares, bathe in the sacred Ristna river. He was making a tour of South India and was returning to the north by the east coast. It was a little amusing to us to think that this English educated Brahmin Rajah should take the trouble to stop and bathe in all the sacred rivers as he went along on his journey. He stopped again a little further north to bathe in the Godavery river. He is an orthodox Brahmin and I suppose it never would have done to go home and tell his people of his great trip to the south unless he could also tell them of his baths in the sacred rivers. He is one of the leading native princes of India. At all the places he stopped, he lectured on the upholding of the caste system and loyalty to Hinduism.

## SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

### Our Monthly Chat

BY MARTHA H. MAC LEISH

The thought uppermost in our minds this month is our Denominational Day, Oct. 29th. To its success we women can contribute much, and its success is tremendously important. The result of that day in each church will be the measure of that church's sense of its responsibility to God for the evangelization of the world. Much preparatory work needs to be done in every church. The Sunday school must be brought to its highest efficiency, and that is rather especially woman's work. In the general every-member-canvass we must lend a hand. In the formation of the prevailing sentiment in the church

toward its duty we may be an important factor.

Then, in addition to what we do in aid of the whole, we have our own particular responsibility. Do you all realize that our jubilee year, our fiftieth anniversary, is coincident with the close of our Five Year Program? In preparation for this Golden Jubilee we are carrying on a campaign of enlargement and growth. We need more women actively enlisted in the great business of remaking the world for Christ. We need more who will pray earnestly, definitely and continuously for the progress of the work. We need more money devoted to this great cause. Our Golden Jubilee plan for securing these things is



just entering upon its five years of operation.

Have you seen the recruiting cards? A sample has been sent to your circle. You can get more from your state recruiting officer, or your state secretary, or Miss Burr, at 450 E. 30th St., Chicago. If you have not already a captain of recruits in your circle, select one at once. Then arm yourselves with the beautiful cards and secure the recruits called for: new intercessors, their names written on the line of the pure white star; new working members, true blue like their star; and gifts of love, additional to that which has been planned, and glowing like their star with the red of sacrifice. Make at once an every-member-canvass through the women of the church, and then get the intercessors together in groups to pray for the success of denominational day. If we begin and continue in prayer we shall succeed. If we fail the Lord in the great present crisis what can we expect but that He will take our opportunity from us and give it to another? We Baptists have a message for which the world waits. It has come to us not only from God, but handed on by a noble line of men and women who suffered persecution and gave their lives to preserve the truth. We have no right to keep it for ourselves — Christ's religion is not an insurance association for His followers. It is a working partnership. Any Baptist church that is not making itself a factor in the saving of the world should read thoughtfully the story of the fig tree that was withered away by the scorn of Christ because it bore no fruit. For what reason do we Christians, branches of the living Vine, exist, but that we may bear fruit, and be lovingly pruned that we may bring forth more fruit?

The recruiting plan for the Jubilee is not our only new thing. After some months of study and consideration we have a plan for the children's work as general and inclusive as the Guild is for the young women.

It pictures the evangelizing of the world as a great Crusade in which children may have a part, and to which they may bring a devotion and loyalty as beautiful as that of those children of long ago, who sought to win the tomb of Christ from the hands of the infidel. The children of today may

unite in the nobler crusade which seeks to win the world for Christ.

This is planned as a joint work, uniting Home and Foreign mission study and giving. The local societies will be called bands, and there will be classifications suiting the differing ages. In this year, with all the attractive accompaniments of our children's book, "The Soldiers of the Prince," we shall find it easy to put in operation such a plan. The material will be ready by the time you read this article, and, woman, see that it is used in your church. Don't forget the children. There lies the hope for the future of missionary work. Let me tell you this little story.

One of our most important missionary leaders was prepared when a child for her present place. As she went to school she used to pass a home in which lived a dear old lady. Often as she passed there was a tap on the window, and looking up she saw a smiling face and a friendly hand beckoning her to the door. There the friend met her with, "This is such a pretty story, I thought you would like to read it. When you have read it give it to Emma, and tell her to bring it back to me." Who could resist a missionary story given in such a lovely way, and who knows how many boys and girls have been added to the army of Christ by just such means!

One word more, and our chat is over. This is the first month of the third quarter. How many circles will do themselves and their states and districts the honor of having three-quarters of their apportionment in the hands of their District Treasurer by the 30th of December? November Missions will publish the state and district ratings on this point for the second quarter. I hope you are all helping to raise the rate per cent for your state. There is steady growth in this direction. It's the latest style in the W.A.B.F.M.S., and of course you're none of you meaning to be behind the best missionary style.

#### The Children's Part

• Seven hundred years ago the world saw one of the strangest movements of history, when many thousand children of Germany and France left their homes and traveled on foot through almost trackless forests, and over snow-covered mountains, toward

the land of Palestine; where they hoped, in God's name, and by His mighty power, to do what the armies of Christendom had failed to do, drive the Turk from the Holy Land and rescue the tomb of our Savior. Sadly had they been deceived and misguided. Their mission failed and they fell by the way; but are not their enthusiasm, courage and devotion a lesson to us of the possibilities in the child heart?

Again a great crusade is on, not to rescue an empty tomb, but to save a world; to enable Christ to see of the travail of his soul and be satisfied. In this crusade there is a place for children. Christ needs them, and there is a beautiful work of love and helpfulness which they may do for these countless little children who know nothing of Jesus, and little of love and joy.

In the days of the martyrs there were many children who gave up their lives rather than renounce their Saviour. In non-Christian lands today are many, many little children who are suffering persecution for Jesus' sake. They are driven from their homes, spurned by their parents, ridiculed by their mates because they love Jesus and pray to Him, and yet they are standing firm, even to the point of death.

In these days of wealth and luxury in America there is great danger that our children may miss their noblest heritage and become self-indulgent and morally weak. It is in our hands to offer them the antidote of devotion to an all-absorbing cause, and to implant in their hearts such a love for the noble enterprise of missions that the coming generation shall press on to far larger achievements than any that we have known.

The unifying of our young woman's work has brought to it much of strength and enthusiasm. A similar movement is now planned for the *children's work*, an attempt to bring together under a flexible organization all the different forms of children's work under both the Home and Foreign Mission Societies. Because it is so true that the missionary enterprise is a great world crusade for righteousness and peace; the children will again be known as Crusaders, winning the world to Christ. Before the year is out we may picture the "Children of the Lighthouse" marching with banners waving along the Lincoln

Highway, helping to bring to Jesus Christ the Indian and Negro children of our own land, the Mexican and the West Indian, and leading to a happier citizenship in America the boys and girls who come here from every other land; while across the seas, advancing along the King's Highway under the banner of the cross, will go the "Soldiers of the Prince," carrying to the children who sit in darkness a knowledge of the Light of the World.

Will not you, mothers and sisters and teachers, help to engage the children about you in this great work? Look for notices of the literature which we hope to have ready this month, and pray that the "Dearest Lord Jesus" of those early crusaders may fill the hearts of these later followers with a great consuming love for Himself, and may lead them to noble victories.

#### Program for October Meeting of Woman's Circle

The Program arranged for the October meeting seems particularly fitted to prepare us for the decisions which we must make on Denominational Day. It is printed here for your convenience:

##### INVESTOR'S DAY

Large Returns on Small Investments.

"And other fell into good ground, and grew and brought forth an hundred fold."

Opening Hymn: "Far, far away," p. 52, Mis. Hymnal.

Scripture: Luke 12:22-34.

Prayer: For a new and better sense of real values, that we may hereafter invest our time, our money and our talents in those things which bring truly great and satisfying returns.

I. Investments necessary to carry on Village Schools and Sunday Schools in the Orient.

- a. For Buildings.
- b. For Equipment.
- c. For Teachers.

Song: The World Children for Jesus \$0.05

II. The Field. Dramatic Presentation, "The Wife that Cost Ten Cows." 0.03

III. Returns.

- a. Transformed Lives.
- b. Transformed Homes.
- c. Trained Workers.

IV. Where the Money Goes. On an enlarged chart made like one on p. 119, *Oriental Gardens*, enter amount given by your circle, divided roughly on basis of amounts given by Society to each country, or, if given to one or two countries, entered in those countries.

V. Reading: Shouter San's Back Bone. .01

VI. Missionary Word Picture. Read sketches (from Pencil Sketches) of one or more missionaries of your District engaged in form of work under discussion.

Hymn: "Hark the Voice of Jesus Calling," p. 27, Mis. Hymnal.

Closing Prayer.

Material for I.

*Oriental Gardens*, p. 14-40 and 115-124.

Leaflets: Outdoor Sunday Schools in Japan .01

How Long Must I wait? .02

Material for III.

*Oriental Gardens*, as above. .02

Leaflets: Mauno Galay .02

Packet .02

More about Miss Suman's Brownies .02

Chinese Children that Work for Christ .02

Tales of the Twice-Born, in Kayin .03

## A Belated Belinda

BY HARRIET NEWELL JONES



**M**Y DEAR ANN: You don't know how hard I've tried to find time to write you ever since the splendid meetings in that centre of the great Northwest which somebody has called the "Bread Basket of the World" and which I'd heard so much about and never expected to see.

You have been patient, you dear soul, and I didn't forget my promise—but if you could only see what I've had to "get out of the road" first since your letter came saying you were longing for it and counting on it, you would forgive me. It has been just one hurried—no, I didn't say horrid—thing after another. It is enough that a bushel of behindnesses had to be disposed of. But now, you dear old Stay-at-home, I'm going to tell you all about it.

But, dear me, it is hard to know where to begin. You know I wrote you last year about our great National Board meeting for a whole week in that nice hotel just out of Chicago. Well, it didn't seem as if another could ever be so good—but it was—right there in that quiet St. Paul hotel for a solid week before the Convention opened. There were so many to greet from the Atlantic to the Pacific, so much to report, so much to plan for, and so much to listen to from our splendid officers and our dear missionaries. You should have heard them. There was Mrs. Upcraft with her record of toil and achievement and plans for new work in China; Miss Whitaker as teacher and evangelist in Japan; Mrs. Salquist who after all her experiences could still say, "I am wild to go back," and "not that we don't love the United States, but our hearts are with our little foreign babies"; Miss Mead with her quaint sayings and inimitable humor; and Miss Suman, the same little "Sunny Jim" as ever, with her wonderful story of the doings of 75 little Filipino Brownies—what they can't do isn't worth doing, it seemed, and what little mother Suman hasn't done for them nobody could, I guess. Oh, Ann, how we ought to pray and work and give to send and support and equip such messengers of the Most High!

Then there were our officers. Enough

can never be said of them. Never was a Society so blessed!

The week meant work for us all, writing, planning, praying, discussing, voting, singing, and withal causing much wonderment and some merriment on the part of hotel clerks and bell boys, one of whom said quickly when asked if we were suffragettes, "No, they're Christians!"

Yes, we had the "Schedule Broker's Exchange" as usual, when Shares of Oriental Stock in buildings, schools, hospitals and even Bible women and missionaries went to the strongest bidders.

You would have laughed, Ann, to see our Home Vice-President—evidently "primed" by her District—planning to "cop" all of Dr. Degenring's five thousand, dollar "Maternity Ward and Nurses' Home." I heard them talking. "She's from our District," quoth a Philadelphian; "Yes, and from our State," broke in a New Jerseyite. "You be sure to bid first when it is called," charged the President. And you better believe she did. On her feet in one breathless syllable—"Atlantic-will-take-the-whole—" but the rest couldn't be heard, for in the flash of an eye a dozen more were on their feet and you could only get snatches—"We must have—" "We have pledged," etc., etc. You should have seen everybody's look of amazement. As you may imagine, after that "melee" Atlantic was thankful to emerge with a \$2,000 Share in that building project.

The enthusiasm of those women—not all under fifty, by any means—was remarkable. And it was just the same everywhere. At the lunches, the teas, the rides, working, resting or playing, hearty laughter following wet eyes—the funny quips between earnest words, the songs, the slogans, the yells, like last year only more so, lifted the strain and helped to make long hours of work seem short as playtime, and kept everybody heartened for her task.

I wish I had time to tell you of the splendid reports from the officers and Districts. I tell you, Ann, we shall all have to "buckle on the armor" to carry out all the good plans—and we shall. I just know it. We were all so fearful last year, and see how we came out—the best year yet

in every way in some Districts, and in some ways in every District.

But even a whole week of such meetings, with sessions and committees tucked in every place (and at unearthly hours no doubt some near-by guests thought) will end; and soon after our last session, in a drenching rain, we moved with all our goods and chattels to St. Paul's Twin City, Minneapolis, to be ready for our preliminary session on the afternoon of May 16, following the morning session of the Woman's American Baptist Home Mission Society.

We missed our dear Foreign Vice-President, who was unexpectedly summoned home. She always adds sweetness and charm to our meetings. But Mrs. Montgomery the beloved was there, and Mrs. MacLeish the breezy, Miss Mare the efficient, Miss MacLaurin the strong, and Miss Burr the busy.

And the District officers — you couldn't doubt that they were there if you had heard them when Miss Mare started the "Race" to show the year's work, and called for "Snap-Shots" from the Districts. Each Home Vice-President, "snappier" than all the rest, was supported by her colleagues 'who broke out at her last word' into the District Song, the telling Slogan or the Characteristic Yell until enthusiasm soared high.

I must tell you about the unique display of Publications that afternoon, sort of humanizing them as it were. I suspect Miss Burr was responsible for the plan unless that bright chairman had a hand in it. Anyway it was great — a real Pageant review of our most attractive literature. Each book or leaflet in striking costume introduced itself in happy rhyme. It was both funny and telling.

"Ding Dong," said the new "Cook-book," dressed in a chef's cap and apron and armed with a large dinner bell. Our new "Oriental Gardens" came as a sweet girl in garden array with flowers and the dear little flower-covered books. Ann, if you gave \$10 or more to our work last year you'll have an "Oriental Garden" sent you. You ought to have given ten times that, and I 'spect you did. When you begin to read it, it will hold you till you reach the end, and when you do that you'll know a lot more about our work than you do now.

Then that sweet "Rose of the Highway." Can't you imagine, for I sent you one, just how lovely the girl, the rose and the leaflet were? The Chinese boy with "Broken Bits of China"; the young college woman

in cap and gown, studying "Missions and World Peace"; the sturdy Boy Scout as with flag and true military style he saluted and marched and lauded our Junior Book, "Soldiers of the Prince." Do get it into your Junior Society and mission band, Sunday school, anywhere where there are girls, and especially boys. Last of all came a wee girlie, in nightgown and with bedtime candle, waiting to hear more "Tiny Stories for Tiny Tots." Wasn't it a capital idea? It's just like our women, of whom Ezra says, "They are as smart as they make 'em."

The session was full of interest, with Mrs. MacLeish's earnest address on "Some Secrets of Success." We've got the machinery and the power house, and of course every cog must be in place and every wheel kept whirling — and all with unity of purpose. It gave us much to think of.

The program ended with a dear little exercise arranged by some Minneapolis ladies — Japanese children, cherry blossoms and chrysanthemums — playing, studying, chatting, singing, tea-drinking, and even going to bed, to show the whole "Japanese Day." It was captivating and gave evidence of hard work by those who staged it. But who minds hard work, if it brings good results? Certainly not missionary women.

Now, Ann, think of a week of meetings of the best of all our National Societies — led by that matchless master of assemblies, Dr. Shailer Mathews.

But there! I mustn't say a blessed word about the Convention — in many respects the best ever held, everybody says. Nor do I dare say a word, much as I would like to, about the Woman's Home Mission meetings. And only a word of the great "World Wide Guild" meeting. How proud we women were of the girls! The two Secretaries, Miss Noble and Miss Crissman, and the dear Minneapolis girl so soon to go as a missionary — so bright, so popular, so earnest and practical. When the lovely bevy of girls, twenty-five or more to represent states, stood up together to receive the certificates from Miss Noble given to "Star Chapters," I think everybody must have said under their breath, "God bless the dear worthwhile girls and make them indeed 'Grow' into His likeness."

It won't do not to write you a little about our big public session, though our Missions Editor has written all about it so sympathetically and as always so well, I know you'll read every one of those in-



teresting pages, if you haven't already done so, in the July number—worthy to be framed in silver and gold. I think it was just splendid in him to give so much space and so much detail that makes you feel as if you'd been there whether you were or not.

But not even his facile pen can give you the exhilarating effect of the last address by our Mrs. Montgomery on "The Year of Jubilee." This followed the wonderful reports given with kaleidoscopic swiftness from all the Districts and also by a long list of missionaries with short-sentence addresses. So our President's address was a fitting close to a remarkable session and withal a kind of bugle call to begin things for our beautiful golden Jubilee. It would be worse than useless for me to try to tell you what she said. Read MISSIONS and imagine her at her best. But then, when is she ever anything else?

You'll hear more about the Jubilee, Ann. It's coming, following close upon the heels of our great Five Year Program. You see we must work with might and main for the five great goals of the Program—and we must reach them, Ann. You and I must "do our bit," big or little as it may be, all through the five years when, "Presto, Change—It will be the 'Year of Jubilee'."

You'll get the recruiting card soon and hear all about the Commission, and the aim, and the colors, stars, muster day, and all. So, when it comes, pitch in while you can and for all you're worth. After that it may be the chimney corner, or what you will—but not before the Jubilee, Ann; don't think of such a thing.

How I'd love to write of that fine great joint Foreign Session when with other speakers our President again "struck straight out from the shoulder," as Ezra would say, in short, sharp, concise utterances that made everybody there "sit up and take notice," no matter how tired they were, of "The Challenge"—and it *was* a challenge indeed.

It is always of great interest to hear the new appointees—so happily introduced. Among them was our own dear Helen Munroe, going to Japan at her own charges. How are we going to get along without her?

Then the young men and their young wives and sweethearts, all so good and earnest and true, with such high hopes and strong faith and courage, facing their task. Even Ezra was surreptitiously wiping his eyes when that sturdy young Doctor paid such a glowing tribute to his

mother that she had to be brought to the platform, and that started the ball rolling, or rather the mothers and fathers rolling to the front where they could be seen and greeted by the great audience. It was an incident never to be forgotten. Such a meeting, Ann! It was worth a year's hard work just to be there!

And now my time is up, my paper is up, and I haven't said a word yet about our Banquet. Dr. Grose couldn't tell you about that because he wasn't there. Perfect in arrangement—those Minneapolis ladies know how—it was a poem from beginning to end—the delicious, dainty menu, the artistic place cards, the toast-mistress from the "Land of Sky Blue Water, where the falls of Minnehaha flash and gleam among the oak trees," who had drunk so deeply from the Longfellow well that she couldn't introduce a speaker save in his swinging lines. Without the usual hilarity of Banquets the addresses were strong and tender and ended with the greatest I have ever heard from our exhaustless, limitless President. We all went out thrilled and stirred to the depths. O Ann, we *must* do more to reach those other women. What if we could get them all in as recruits! What would it not mean?

O dear, this is a most unsatisfactory letter. There is so much to tell that I can't even touch the walks and drives, the lakes and the dancing, spraying Minnehaha, the great Flour mills, best and biggest in the world, and the Mounds—oh, the Indian Mounds! Ann, when I read about them years ago in my geography or history, I have forgotten which, they were so interesting, though I never expected to see them. You'll laugh when I tell you what they made me want. Why, to be able to sit in a big high chair with a gigantic carving knife with which I could cut them in sections like a pie or pudding to see what is inside. Honest, Ann, I did. Wonderfully interesting still. What stories they might tell! Don't you like to get into the inside of things, Ann? I do, whether it be mounds or programs or hearts. Some of our splendid women do it too, cutting down sharp and smooth with their words. But when in burning words the Master's message cleaves our hearts as in Minneapolis, cleansing follows the cutting and the healing of His winged words is good for the soul.

I'm too tired to write more, and here comes Ezra for supper. I'll do better next time. Yours as ever,

BELINDA.

# THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE

## Northfield

Nearer to Him who makes life worth the living,  
On, going on towards heights seen in our dreams,  
Resting where all things unite in peace-giving,  
Treading in paths on which heavenly light gleams—  
Here between earth and heaven happy are we.

Finding, in scriptures, seeds waiting for sowing,  
Idling to gain strength for service in store,  
Ent'ring the fields where faith's harvest is growing,  
Loving our great human family more,  
During these love-crowned days, blessed are we.  
C. C.

## Inspiration Week at Northfield

How I do wish, dear Girls of the World Wide Guild, that every one of you might have gone to Northfield this year for our wonderful Missionary Conference. Is it too much to hope, that soon we shall so feel the need in our missionary work of the enthusiasm and inspiration that are always a sure result of those days spent with our splendid leaders, that attendance at one summer school, at least, shall be a most important part of our vacation plans? Perhaps "school" sounds rather unpleasantly to some of us, and we may ask, as did a little girl—"But, do I have to go to school in *summer, too?*" Well, Girls, it's a lovely kind of school, certainly; and isn't it a very happy vacation after all that gives some time to the thought of service for others?

In the earlier years of our girlhood, we are so apt to feel that personal responsibility has nothing to do with *us*, that the World is ours, and a "good time" is all that counts; and then possibly through trouble, or care, or some circumstance, we awake to the fact that the burden is there before us—ours to shoulder and carry, and Life opens up with a more serious side and a deeper meaning than we have ever before realized. Perhaps it is then that the message of our Master comes to us with a distinct call, of service to Him,—that, as He is counting upon each one of us to be His messenger, we cannot fail Him, but must rise gladly to the Call.

As we enter the Auditorium at Northfield, and see it crowded to the doors—not an empty seat to be found—we realize suddenly that the entire audience is made up of girls and women—literally, hundreds of them, for the Registry this year numbered over 1,200. We see notebooks open and pencils busily at work, and we are greatly impressed with the rapt and eager interest in each girl's face as she gazes at the platform before her. What is it that so holds her attention? It may be that Mrs. Montgomery is lecturing on the new study book, "World Missions and World Peace," by Caroline Atwater Mason; or perhaps it is Mrs. Mason herself, who opened the Conference by a stirring address and a call to the colors of Christ. Again, our listener may be thrilled with the splendid testimonies of the missionaries, or by the beautiful sight of two Chinese women (fourth and fifth generation Christians) Mrs. Law of "True Light Seminary," Canton, China, and her daughter just graduating from Holyoke Seminary, standing beside her mother and interpreting her wonderful message to an enthusiastic audience.

If we follow our interested girl in the morning, we find her at one of the many Bible classes—perhaps that on "Spiritual Preparedness," led by "our Miss Ellis"; or if she is under seventeen years of age, she is especially favored in being able to attend Mrs. Montgomery's class. So many of us wish we were seventeen!!

After the Bible hour, we see this same girl hurrying to one of the several classes on Methods, or Efficiency Points, or some of the other good things, for one hates to miss *any* of them. As soon as luncheon is over, our attention is directed to the rehearsal of the Pageant, which one cannot forget, with its wonderful message of Peace. Our happy girl then informs us that she is "At Home" in her camp, to welcome

callers, but we must be on time for she is "due" a little later at the Camp Picnic Supper, where she joins a host of merry girls, eagerly discussing what has been of particular interest to them during the hours just passed.

And now, as our Worth-While Girl has begun the day at Camp Prayers, with a song on her lips and a prayer in her heart, so she comes to the beautiful Twilight Service on Round Top, and there, in the hush of the early evening a sense of peace and real contentment steals over her, and she finds herself saying happily, —

"Worldwide my vision and my love  
In Thy great service glad and free;  
My aim, all other aims above,  
Dear Lord, to be worth while to Thee."

So the days pass, and the week is all too short. Such beautiful, happy days, dear Girls, can we ever forget them?

LUCIE C. PRATT,  
N. Y. District Secretary.



MISS EVALYN A. CAMP

"Speed away; speed away; on your mission of light  
To the lands that are lying in darkness and night."

How grateful we are that one of our W. W. G. girls is "speeding away on her mission of light" to Japan! Miss Camp, whose picture appears above, was our Young Woman's Secretary for Minnesota and did such beautiful work here, but it did not satisfy her, and now she has responded with her life to the slogan of our Five Year Program, "The Maximum for the Master!" Can you as honestly ask, "Lord, what wilt Thou have me to do?"

### HERE'S SOME GOOD NEWS

Isn't it splendid to have some more of Miss Applegarth's spicy suggestions? Her Walking Guidebook will be continued in November, giving the last three chapters of "Old Spain in New America."

Our lovely W. W. G. Programs are to be FREE! They are stunning and you'd better get your order in early. If there is the least thing about them you do not understand write to Alma J. Noble, 207 Anderson Place, Buffalo, N. Y.

Chapter 297 of the Immanuel Church, Chicago, sends the following in regard to last year's Reading Contest: "We read 51 books and had 20 members reading. Three girls read six books, one read four, one read three, eleven read two, and four read one. Will try to do better next time." I'm proud of them, aren't you?

One of our Training School Girls, home for her vacation in a small country place in a western state, wrote me an enthusiastic letter from which I pass on to you the following, as showing what personal effort plus an earnest spirit will accomplish: "I was to meet yesterday with the girls of a country church and I went, wondering if there would be as many as six there. Imagine my joy when I reached the church to find ten, and they kept coming in buggies, automobiles, walking, and on horseback, until there were *twenty-eight!* Five had driven six miles from another country church, and before we left they came to me and asked if I could not come to them next. We had a wonderful meeting together and they rejoiced so in the idea of the W. W. G. that they are sending their application for membership by me. Here it is!"

Added to the five states printed in June MISSIONS as having exceeded their objective in the number of Young Women's Societies, I am glad to report a sixth state—Southern California, whose objective was 18, and whose record was 35 Y. W. Societies; and, best of all, 30 of the 35 were Guild Chapters. I am glad to make that correction at this time, and to say with all my heart—Three cheers for Southern California!

Why cannot some of our Worth While

Girls who wish to work with their hands fill some of the "Wants" which are printed in Helping Hand and Tidings in September and October MISSIONS? It would be such a help to our missionaries!

*Faithfully done,  
Alma G. Hoke*

#### W. W. G. Thanksgiving Program

"O give thanks unto the Lord. Call upon his name, make known His deeds among all people. Sing unto Him—sing praises unto Him. Talk ye of all His wondrous works."

Thanksgiving is the final goal of autumn's race. The fields that have been white unto the harvest are gleaned, and the fruits of the season are stored away. A nation's thanksgiving day is at hand—a day set apart to render special thanks unto the Master Harvester who giveth every good and perfect gift to us. May we as W. W. G. girls make our November Guild meeting truly thankful in spirit, bringing all our tithes into His storehouse.

For the Home Mission Thank-offering meeting we suggest a council-fire meeting with the tribes among whom we have workers. The following outline will be suggestive:

Scripture. Ps. 95:1-7; followed by the 23rd Psalm in the Indian's picturesque language.

Song. Honte Dan Ko (words and music, 2 cts.)

Roll call by tribes.

Camp fire traditions and legends.

(1) New York Indians.

(2) Western Indians.

Council-fire news. (Let a number of girls impersonate our workers, and give briefly reasons for thanksgiving in the results of the work. (Material will be found in *From Ocean to Ocean*, p. 16, and in September MISSIONS, pp. 682-3.) Walking the Jesus Road. (The Story of my Life, by Lucius Aitsan, 3 cts.)

The Indian and the Five Year Program. (free leaflet).

What shall I render? (Each girl walks to the front, as is the Indian custom, dropping her love gift into a woven basket).

This meeting may be more effective if

held about an open fireplace in a home or a mock camp fire made by a drop electric light covered with red paper. Program material obtained from Lit. Dept., 2969 Vernon Ave., Chicago. If more songs are desired order "Native Melodies of North American Indians" (words and music, 10 cts.).

*Helen Crissman -  
Field Secretary*

#### W. W. G. Reading Contest!

OCTOBER 1 TO JUNE 1

My Lady of the Chinese Courtyard.... *Cooper*  
Revolt of Sunderamma..... *Elmore*  
Korea in Transition..... *M. E. M.*  
New Era in Asia..... *Eddy*  
Ann of Ava..... *Hubbard*  
Around the World with Jack and Janet

*Waterbury*  
The King's Highway..... *Montgomery*  
The Meaning of Prayer..... *Fosdick*  
The Manhood of the Master..... *Fosdick*  
Baptist Magazine MISSIONS

[To be read each month]

Five Little Strangers..... *Schwartz*  
Myths of the Red Children..... *Wilson*  
The Promised Land..... *Antin*  
Kiowa..... *Crawford*  
Children of the Lighthouse..... *White*  
Old Spain in New America

*McLean and Williams*  
World Missions and World Peace..... *Mason*  
The Broken Wall..... *Steiner*  
Under Marching Orders..... *Hubbard*

N.B. Write to Executive Secretary for full details, but begin at once on the reading.

#### WANTED! WALKING GUIDEBOOK

To accompany *W. W. G. Travelers along the pages of "Old Spain in New America"*

BY MARGARET T. APPLGARTH

It will be lots of fun this year in studying "Old Spain in New America" to set off on a Voyage of Discovery similar to those perilous ones Columbus, Ponce de Leon, Cortez and De Soto undertook several hundred years ago. You and I will be discovering Cuba and Porto Rico and Mexico for ourselves, and the name of our gallant little frigate will be Friendship and the crew will be the Program Committee and the passengers, the W. W. G. chapter! Here's one way for W. W. G. travelers to take the round trip *de luxe*.

In spite of his recent tercentennial, I



have something against nice old Mr. Shakespeare for saying "What's in a name?" For if the old dear had only specialized in missions he would have known that the name counts *treeeeemendously*! So let's begin by renaming each chapter, so we can develop them in a brisk attractive way, as follows:

#### CHAPTER I. "A VOYAGE OF DISCOVERIES"

Travelers going to sea (see), usually are given a farewell party, and you might all start on this trip by turning this program into a Friendship party for all the girls in the church and Sunday school. Travelers need time-tables, sailing lists and note-books; combine all three by cutting from cardboard, folded, two quaint old Spanish galleons (see dictionary) with big square sails, large enough so that on the back may be listed the subjects, dates and participants for each of the six chapters. These two ships are the covers of the note-books which you may next insert, so that the travelers may jot down the names of stations and Baptist missionaries in each of the countries visited. (A list of literature needed will be given in fine print at end of this letter.) Paint the boat brown and write Friendship on the prow.

1. *Poster.* Announce the meeting by putting a very large ship, of the same pattern, on the Bulletin Board, with the words:

"Our World Wide Guild has chartered a ship  
Through Spanish lands to take a trip!  
Everything's ship-shape, so be ready to sail  
Next Friday night, through wind and gale."

2. *Devotional.* "Friendship," John 15: 14-16. Hymns: "I've Found a Friend," "Jesus, Saviour, Pilot Me."

3. *Program Presented.* Eight girls will be needed to develop these four topics, which should be printed on the large white sail of another big brown galleon being before the audience. The explanations in parentheses are for the leader's benefit only:

(1) *S—Stars: Western Warrior Galaxy.*  
(By the use of a map of North America, laid on a table, and 5 small galleons, 5 girls

trace the voyages of discovery of the galaxy of stars: Columbus, Ponce de Leon, Cortez, De Soto, Coronado. 15 minutes.)

2. *H—Hospitality: Wigwams Welcome  
Generals Havoc: Wolves Without  
Gratitude.*

(Sixth girl tells in 2 minutes how kindly the natives received Spaniards and how the latter abused their hospitality.)

3. *I—Immigration: Wise vs. Worthless  
Grafting.*

(Seventh girl tells in 3 minutes contrast between English and Spanish colonization.)

4. *P—Pilot: Worshiping Wrong God.*

(Eighth girl tells of Spanish Catholics' wrong conception of Christ.)

#### CHAPTER II. "BEACON LIGHTS."

1. *Poster.* Fasten some candles to a piece of cardboard, printing underneath:

"These little tallow candles are brighter than you think

They'll each tell tales on Friday fit to make you wink and blink."

If you can draw faces on the candles and add hands and feet, buttons on a waist, etc., you will give a much more humorous effect.

2. *Devotional.* "Light of the World," Matt. 5: 14-16. Cut out candles from cardboard, painting in the flame and write on each a verse about "light," so that each girl present has a candle to read. Hymns: "Jesus bids us shine," "Brighten the corner."

3. *Program Presented.* With pictures of old Spanish missions, monks, palm trees, etc. (procure free from a Tourist Agency) build on the table little scenes of California, New Mexico, etc. Then darken the room and have seven girls, each with a candle which she lights as she tells her story of "Lights shining in Dark Places."

(1) "If the light that is in thee be darkness, how great is that darkness."

(a) Spanish cruelty in name of Religion  
(b) The Penitentes.

(2) Consecrated missionaries.

(3) Junipero Serra.

(4) Fra Juan Ramirez.

(5) Rev. Samuel Gorman.

(6) Father John Dyer.

(7) Father Gomez.

(To be continued)

# TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY JANE MAYNARD

## The Spirit of the New Year

Of course you read the inspiring letter which Mrs. Ford sent to the women's societies of all the churches, the message of the "three R's" which were to serve as the fundamentals for the coming year and which stood for:

*Reaching* the ungained women of the denomination;

*Rallying* the reached women for the carrying out of the plans which are to celebrate in a Ruby Anniversary the Fortieth Year of the Woman's Home Society;

*Radiating* the missionary force into every place where our clear-cut vision of the Master directs.

There is but one spirit in which to make these rules for the coming year effective — the spirit of surrender of self. As illustrating that spirit, Mrs. Ford tells the story that follows:

### One Woman's Sacrifice

A TRUE HAPPENING

BY M. LOUELLA P. FORD

The Easter Vesper Service was over. Down the aisle came the fading echo of the Junior recessional:

"Christ is risen from the dead and become the first fruits of them that slept; Glory be to the Father, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen."

That day in our services we had called for an especial offering for missions.

In the seat behind me sat Anne Locke, one of our most faithful women. She reached out to me a toil-seamed hand, in

which there was a gift envelope, and whispered:

"Will you put this in the missionary offering for me?" I knew that her love for humanity amounted almost to a passion and that from her rigid viewpoint this especial offering must be made. I knew that she was poor and had no money to give and that her husband was old and poor and had no money to give her. I also felt that back of all this there was a story of sacrifice and that she would explain her motive in asking me to deposit her gift.

Later, in the misty, yellow light of sun and stained-glass and gold-hearted flowers, in a quiet corner of the church, she opened for me a room of her old, quivering heart.

In her young womanhood she had had a lover whom she expected to marry. He had placed on her finger a ring in which were graven the words, "God bless you," and had left her to go to make his fortune. She never saw him again. Death came before the fortune was made. This little ring, her one poor treasure, had been laid away all these years. She told me of the struggle she went through in trying to part with it.

So vivid was her story that I could imagine what the conversation with her dead past might have been. I could hear the long-dead voice surging up from that little room which we all have in the heart — the little reserved room which is walled about with long-dead fancies and hung with old photographs and in whose boxes are old letters and old violets.

I could hear the voice, coming up from Anne Locke's little reserved room, saying, "Anne, we loved each other once. I put my ring on your finger. Do you remember

that there was written inside, 'God bless you?' I died far away from you and we were never married. Your husband's ring is on your finger now. Put my poor little pledge in your gift envelope. It belongs to another life."

In my fancy I could see Anne shrinking from the voice which came from the little reserved room. "I can't do it," I seemed to hear her moan. "It is the only thing that binds me to my dead past." I could hear the voice surging up again, "Anne, it is a thing of faded letters and withered violets. Let the words in your ring — our ring — give you a newer, finer courage."

The voice won. Anne told me that she had reached a quivering hand down into the box and had taken from its wrappings the token of gold. She had hurried to a jeweler. He had placed the ring on his finely adjusted scales. It had made but the barest depression. He had not read the inscription inside. Jewelers are but men and do not always weigh words. Dispassionately he had handed her over the plate glass counter, shielding yet revealing its burden of jewels, the sum of two dollars and forty-three cents. Anne Locke had placed the pathetic amount, the price of her obedience to the Voice, in her gift envelope, and because her husband would bemoan the sacrifice and would grieve because he had not the money to give her, she had waited until this vesper service to hand me the gift — her secret and mine.

The dull gold of the fading amber mist seemed to light her face with a part of the glory which must have shone in the face of Mary at Calvary. Through my mind ran the thoughts, "Anne Locke, if you lived in England today, you would open your home as a hospital for convalescent soldiers. If you lived in Germany, you would guard the property and garner the harvests. If you lived in France, you would send four sons to the battle-field and grieve because you had not the fifth."

I said aloud only the words that were in the ring, "God bless you," and we turned and left behind us the dulling golden light.

*Is the primary department of your Sunday School putting on "pretend caps" every Sunday with which to see their "Little Spanish Neighbors"?*

### Forty Years Old

BY FANNY B. LESTER

The Woman's American Baptist Home Mission Society has reached its fortieth year and will celebrate its Ruby Anniversary beginning October first and ending March thirty-first, 1917.

We believe that God called this Society into being to do a work that was sorely needed then and one that has grown more urgent with each succeeding year, as people from every land under the sun have poured in ever increasing numbers through our gateways.

What splendid courage its founders had! What difficulties they surmounted in organizing its work! With what patience and faith these pioneers went about to enlist our Baptist women and show them what a power such an organization might be for the work of the Kingdom in America! There were then no TIDINGS or MISSIONS through which they could speak to the women. There were no circles in the churches. Do these facts not seem incredible today as we look at our organizations so complete and far-reaching?

The foundations were well laid and each decade has added a host of women building thereon. These pioneers built better than they knew, for this work has wrought a twofold blessing. It has brought redemption to thousands of lives. It has brought hope to the discouraged. It has made homes out of hovels. In its schools the young and inefficient have been taught to work and live worthily. It has uplifted whole communities. It has shown what the power of God can and will do everywhere, if it is only directed by loving, human hands.

It has done something more.

It has blessed the women who by personal service or by their gifts have made this work possible. It has broadened their lives, enlarged their sympathies, deepened their spiritual life and made them more Christlike. Have you not experienced this in your own life? Have you not received in joy and satisfaction more than you have ever given?

FORTY THOUSAND DOLLARS

It is a coincidence that in this Fortieth Year, \$40,000 should be the amount that

cannot be apportioned to the churches, but must be secured by special gifts to complete our budget of \$265,000. To crown these years with success, we want to raise every one of these FORTY THOUSAND DOLLARS by a special gift from every woman.

Look at the table below and "Give as the Lord has prospered you." Make it a gift of love for the blessing that this Society has been to our country and to your own life.

Will you be one of the	
40 women who will give \$400.00	
each.....	\$16,000.00
400 women who will give \$40.00	
each.....	16,000.00
1,000 women who will give \$4.00	
each.....	4,000.00
10,000 women who will give .40	
each.....	4,000.00
	<hr/>
	\$40,000.00

#### RUBY ANNIVERSARY GIFT

Send your gift at once. Then see how many gifts you can secure. Seek out the women in your churches who can give the larger, and do not overlook the smaller gifts. Get every woman to give something.

#### FORTY SIMULTANEOUS BANQUETS

In connection with the anniversary there will be held Forty Banquets, from coast to coast. These will come in February, the date to be announced later. At these banquets we want to have the fullest possible report of gifts received. So *begin at once*. Send your own gift and secure others.

*October to December — The Home Mission Campaign in the Sunday Schools — A trip through Latin North America. The good ship El Salvador will take the Sunday Schools on the trip through Latin North America. Is your Sunday school sailing on it?*

#### A Change in Leaders

For ten years Mrs. John H. Coxhead, as State Director of Western New York for Home Missions, has led the women of that state in an increasing interest and love for

Missions. In view of the splendid results of these years of effort it was with deepest regret and very sincere appreciation of the service given that her resignation was accepted. The Society is most fortunate in securing as her successor Mrs. John McCurdy of Rochester, who has been for some years Associational Director of the Monroe Association and who thus brings to the work an intimate knowledge of the needs and the importance of Home Missions. We ask for Mrs. McCurdy, our new State Director, the same hearty co-operation and loyal support from the women of Western New York that has been accorded Mrs. Coxhead.

*Are the six, beautiful, gayly colored charts making real for your Sunday school the countries through which the El Salvador is sailing?*

#### Another Letter from the Battlefield

In MISSIONS for April a letter was published which had been written by a young Italian who had come under the influence of Mrs. Conversano, our charming little missionary at work among the Italians at Ellis Island. The young man had gone back to Italy, laden with the Italian testaments which Mrs. Conversano had given him, to tell the story of the Master among the soldiers in the trenches of his native country, as it had been told to him when he came to the "Promised Land."

Another letter has come from him to Mrs. Conversano, showing that the fire which she set a-burning in one heart in passing on the divine spark to others. He writes:

*My dear Mrs. Conversano:* All of your letters are of pleasure to me, but the last especially so because it was a comfort to me. I was glad to receive my old letter translated into English. It gave me a chance to look back to beautiful America with its churches and schools and all the friends I made while I was there. I am glad to know that the Americans are interested in my work.

The money which the Americans sent to Italy for the Waldensian church was well given. The members of that church have given themselves to the evangelization of the soldiers. They are always on the battle-field with no regard for their own



lives, saving the wounded soldiers and carrying the good news to those who cry for help. [Deletion by censor] They have no thought of rest, but go from hospital to hospital, giving to one wounded soldier an orange, to another a piece of chocolate; giving here a word of hope and joy and there a gospel. As soon as war was declared between Italy and Austria, they sent a weekly paper and other literature to all Protestant soldiers. They are going to do this as long as the war lasts.

Regarding myself, everything is changed. My furlough ended the 28th of March, the day on which the march toward the beautiful city of Trent began. After a two days' march across the mountains, we arrived at an Austrian town which is now ours by the name of [Deletion by censor] where we encamped for fifteen days. The 19th of April we marched to another town [Deletion by censor] which is only a short distance from the enemy's trenches. We worked all night digging trenches. The 30th of April I left my old company and was transferred to the Red Cross of the Scout Corps. The Scout Corps is composed of 125 soldiers chosen from the 79th regiment infantry, nearly all volunteers. We have a star on our sleeve and a cross. When your letter came I was starting my work of telling the gospel to these new companions. They are all brave fellows, willing to hear the message. They often say to me that they have seldom met an officer who is so calm and sincere. God bless them and open their hearts!

Yours in Christ,  
Damiano Rossi, Major Corporal,  
Scout Corps, Red Cross,  
Battlefield.

Thus does the gospel told in America spread its wings and fly to the uttermost parts of the earth.

*The five-minute exercises for the older children are brimful of interesting stories, poems and facts. "See Latin North America without leaving home."*

#### A Great Multitude before the Throne

One of the most encouraging pieces of work which the Woman's Home Society is doing is found in Aiken Institute, that great Christian settlement in the heart of Chicago's poorest and most densely populated district. Throughout the year it ministers to the needs of this community

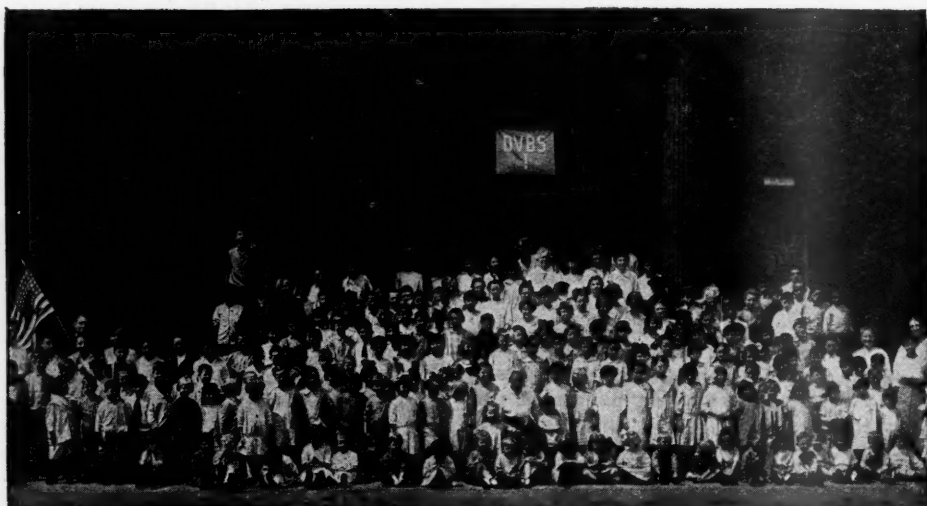
by Bible classes, industrial schools, a day nursery and kindergarten, mothers' meetings, a dispensary and house-to-house visiting. In the summer it urges the children to come from the streets into its open doors to hear the stories of the Bible. See what the growth of the Daily Vacation



MAJOR DAMIANO ROSSI

Bible School has been: in 1914, an enrollment of 400; in 1915, 626; and this year 772, representing 26 different nationalities. Miss Mary Hyndman, the superintendent of Aiken Institute, writes of the Vacation Bible School of 1916 as follows:

The complete life of Christ, fully illustrated, was covered during the Bible hours, as well as a number of Psalms and other portions of the Scriptures which were memorized. There were some interesting happenings during these hours. Once the leader was emphasizing the fact that God wanted to send word that Jesus was coming. After explaining that there were no telephones, telegraph wires or post-offices connecting heaven with earth, she asked, "Whom do you suppose God sent to tell the good news?" To her amazement, a



AIKEN INSTITUTE DAILY VACATION BIBLE SCHOOL

big-eyed, little Catholic boy arose and solemnly declared, "God sent the Pope on *that* errand!"

Many of the members of the school are Jewish children, and it is always with great interest and wonder in their dark eyes that they listen to the story of Jesus. One morning the teacher was developing in a simple way the thought of the divinity and humanity of Jesus. When she asked, "Who is Jesus?" a Jewish girl arose with great animation and announced, "He was a God Man."

The Oak Park and Woodlawn Baptist churches gave the children two delightful outings, one an auto ride and picnic and the other a car ride and lunch in the park for over three hundred boys and girls. The school closed with an exhibit and exercises attended by many of the parents and friends of the children. Both parents and children were very proud as they listened to the various numbers on the program and viewed the many articles which had been successfully made in the school.

#### The Cactus Woman

An old Indian woman came into the Jesus Way. Her people, seeking to show their scorn for her at the choosing of the new road, called her "The Cactus Woman." She had been one of the leaders among the Snake Clan, and when called upon to name a child, as is the custom among the Hopis, had always given to it some name that

showed her relation to the snake she worshiped. But when her feet were set upon the Jesus Road and she was still the giver of names to Indian babies, she chose those names which came from the cactus plant, "Yellow-Pollen-Covering" or "Flower-Opening-Its-Petals." For was not the cactus the symbol among her people of her love for Jesus? They had called her "Prickly for Christ," but she had separated the thorns from the flowers and given the blossoms to others that they might never forget the beauty of life that had come to her. — *Jane Maynard.*

*All material for the trip through Latin North America with full instructions for introducing it into the Sunday schools may be had free during the Home Mission period. Send for it at once!*

#### ITEMS OF INTEREST

The Board of Managers has been very glad to welcome some of the out-of-town members and officers at several of its recent meetings. In July Mrs. G. C. Cleveland of Cleveland, Ohio, Mrs. G. W. Coleman of Boston, and Mrs. Charles Sumner Brown of Cincinnati, visited the Training School, and were present at the meetings of the Board.

Mrs. Rosabel Rider, missionary among the colored people, writes: "Those of us directly connected with the work founded by Joanna P. Moore have witnessed the fruitful results of her home-going, which God blessed as richly as He did her life. Many whose requests were heard of Him that she might live long to write their lessons, now ask, 'Help us to remember and follow her teachings.' The threads fallen from her hand we are seeking 'to gather up and weave along, with patience strong.' This year 114 pupils have received the certificate of her Fireside School, the largest number in one year since its founding."

Our missionary among the Slavic population of Hammond, Indiana, tells an interesting story about the mother of one of the girls of her sewing school. This woman tended her husband's saloon while he worked on a nearby farm. When her daughter had been in the missionary's school but a short time the mother said, "I like to send my children to your school, because they learn something good there." When the daughter had been there several months the mother said, "This business no good for the children. I like to sell it."

The colored women of Pine Bluff, Arkansas, among whom Mrs. Jane E. Lindsley is holding the torch of the gospel, have furnished with good books and comfortable chairs a room in the disreputable district of the city, calling it the "J. P. MOORE FREE READING ROOM." Some one from some of the churches keeps the room open day and night, that the young people may have a pleasant and safe place in which to spend some of their time.

One of the encouraging things about the work in Cuba is that it is divided between the denominations so that there is little overlapping of effort and a successful unity among all Protestant denominations working there. Miss Isabel Waidman, who has a flourishing school at Camaguey, writes about the annual Sunday School Convention which was held in that town from June 6th to 9th, and which as an institution is indicative of the happy cooperation of Christian work in Cuba. She says, "Methodists, Presbyterians, Friends and Baptists are united in this federation. The good it did for the work can hardly be estimated, nor the influence which was made on the town by the two hundred or more delegates who went about this very Catholic city, bearing the badges of the Protestant church."

The same missionary teacher writes that there were four graduates from her school in Camaguey this year. Two, at least, want to continue their studies at El Cristo. They have been pupils of Miss Waidman's school for four years and are members of the church. Josepha Estrada and Maria Luisa Respay are hoping that the money needed to send them to the school may be raised in some way. The amount is twelve dollars monthly.

Two of the girls from the Alaska Baptist Orphanage have entered Chemawa Indian School. A new child has been taken into the Home, a little girl two years old, black-eyed and curly-haired, and the pet of the family.

The Y.W.C.A. girls of Shaw University sold ice-cream, candy and gave entertainments to make enough money to furnish a room in which to hold their meetings.

Miss Marguerite Cochran, city missionary in Chicago, writes that the Cradle Roll of the Lasalle Avenue Baptist Church for which she has been working all year now numbers 100 and represents 11 different nationalities.

She found out: Miss Jessie Crouse, a teacher at Murrow Indian Orphanage, asked one of her pupils, "And who do you want to work for, God or Satan?" And the answer came, "I don't want to work at all for anybody."

Miss Anstey's sewing class of colored women gave an entertainment which enabled them to give \$40 to Howe Bible Institute, besides buy new white dishes for the students' tables and three fine linen table cloths, and to send \$40 to the W.A.B.H.M.S. for missionary work among the colored people.

The North Broadway Mission has changed its name to the East Los Angeles Cosmopolitan Mission.

Miss Eva Button, general missionary to the frontier churches of South Dakota, has won for herself the degree S.C.D., Doctor of Sick Churches.

Miss Anna Kvamme, missionary among the mining people of Wyoming, had been telling her Sunday school class the story of the nobleman's son. When she had finished, one little boy said thoughtfully, "Maybe that was all right where he lived, but we gotta have a *doctor* when we're sick out here. You can't find God in *this* country."





## BAPTIST MISSIONARY TRAINING SCHOOL

### IN SUMMER

At the beginning of the summer months, when the happy voices and the bells for classes ceased to echo through its corridors, the Training School seemed to have lost that which made it alive. But as rugs were rolled up and pictures pulled down, the time of quiet proved to be a period of preparation for the larger life to come. By September floors were shining in corridors and parlors, and walls were fresh and clean. Upstairs each room with its two beds, two bureaus, and two chairs at the big writing desk stood waiting for the two students who were to spend so much of their school life within its walls. And in the offices of the president and of the Society which mothers the school, plans for the coming year were beginning to materialize.

### THE NEW DEAN

One of the few changes in the faculty for the present year is the coming of the new



dean, Mrs. Clara D. Pinkham. During the lifetime of her husband, Rev. Hermon S. Pinkham, she was a distinctly successful pastor's wife. Her Sunday school class was one of the largest in New England. As a public speaker she was especially

talented. Her winning and attractive personality made her a recognized and widely loved leader among women.

After her husband's death, Mrs. Pinkham entered the Hartford School of Religious Pedagogy, where her course was adapted to fit the demands of the position of dean, which she was to fill. She is a woman of training, personality, experience and ability, thoroughly fitted for the leadership of young women who are preparing for work on the mission field. The Training School is anticipating a most successful year under her leadership.

### THE OPENING

On the afternoon of Friday, September 15th, the Board gave a tea for the Faculty. The School opened on the following Tuesday. An Institute like that of last year was held Sept. 20-21, the subject for this year being "Evangelism."

By the time this writing is off the press, the Training School will be once more in the heat of classes, prayer-meetings, field visits and good times. Instruments for the building of the Kingdom of God will be in the making.

### SOMETHING TO DO FOR THE B. M. T. S.

The Training School has some material wants which perhaps you can help to fill.

Couldn't your society send a box of canned fruit?

Or get some sheets 63 x 99 inches long?

Or make some pillow cases of 42-inch cotton?

Or hem some towels, huckaback or crash, 1 yard long?

Or make some tablecloths 3½ yards in length?

Or hem some napkins?

To do any of these things would make an interesting meeting for your society and would make more comfortable the life of the young women at the Training School,

who will some day be your missionaries. Direct all packages to the Baptist Missionary Training School, 2969 Vernon Avenue, Chicago, Ill. State clearly from whom they are sent.

*The Primary stories are profusely illustrated with drawings which were designed especially for children. They would make delightful little gift-books.*

#### **Missionary Wedding Bells**

So many times this past year the wedding bells have chimed out for the workers on the home field, that the Woman's Home Society is shaking its head in perturbation of spirit, at the same time that it gives a hearty hand clasp and the most sincere good wishes to those who have served its interests so faithfully.

On June 5th, Miss Alma Wallin was married to Mr. John Erickson and will make her future home in Clay Center, Kansas. For several years Miss Wallin has been furthering the interests of the Society among the Swedish Baptists of Chicago. Her services have been most valuable in the translations she has made of the literature of the Society into Swedish.

Miss Christofferson, who labored among the Piute Indians at Fallon, Nevada, was married to Mr. Juhl, who is engaged in missionary work in California.

Another worker to leave the work at Fallon is Miss Mary Anna Brown, who was married to Mr. Clarence Seymour De Armond on June 28th. She will make her home at Stillwater, Nevada.

On June 27th, Miss Ruth Baccaccio, a missionary among the Italians of New York City, was married to the Rev. Giovanni Di Tiberio at Mt. Vernon, N. Y. Her cards announce that she will be at home at 77 Cortland Street, Providence, R. I.

Another missionary among the Italians to leave the work was Mrs. E. R. Christopher, whose field was in Somerville, Massachusetts. She was married to Rev. Oscar D. Thomas.

Miss Meliss Perry was married to Mr. Edwin J. Brodie on July 19th. She is living in Scio, N. Y. (R.D. No. 1.).

Miss Edna Kidd, who worked for several years in Mexico, was married in August to Dr. Compton and is living at Bakersfield, California.

#### **The Quest of the Holy Grail**

BY MRS. GEO. H. PETTENGILL

The Quest of the Holy Grail, you say?  
Ah seeker, the tales of yore  
Diffuse a glamour unknown to-day,  
When knights fare forth no more.

The Quest of the Holy Grail! The cup  
The Saviour passed that night  
Has long been sought, and long been lost  
To us of mortal sight!

The Quest of the Holy Grail? Ah, turn  
That searchlight far within,—  
Long in the very heart of you,  
Your Holy Grail has been!

When you have found YOURSELF, oh soul,  
That cup which you have won,  
Though bitter to the dregs, proclaims  
Your quest of the Grail is done!

#### **Mount Hermon Federate School of Missions**

The tenth annual session, held at Mt. Hermon, in the Santa Cruz Mountains, California, July 17-22, had a registration of 214, besides hundreds who came to the free evening lectures without registering. A daily normal class was conducted by Mrs. O. P. Bell of San Francisco. Young People's hour and the children's story-telling time were in charge of Miss Mabel Bevier of San Francisco. The daily textbook classes in "Old Spain in New America" and "World Missions and World Peace" were given by Mrs. Hallie Linn Hill of New York, who also gave a fine evening lecture, illustrated by about 150 slides, on her recent travels, which included Cuba, Porto Rico, Panama, Peru and Bolivia. After the Congress at Panama she went with a delegation to Lima, Peru, where they held the first large Protestant gathering ever held there, as Peru only received religious liberty last November. From Lima Mrs. Hill went alone into the Andes, going up to Cuzco, 12,500 feet, the seat of the old Inca civilization. She also circumnavigated Lake Titicaca, the highest navigable lake, and went to La Paz, Bolivia, highest capital city in the world. Another illustrated lecture was given by Miss Katherine Maurer, Methodist deaconess among the immigrants at Angel Island Immigration Station in San Francisco Bay. There are seven denominations federated in this school.

## Material for Fall Work

## ALL ABOARD FOR LATIN AMERICA

Is *your* Sunday school embarking for the trip through Latin North America? October first is the date that the S. S. *El Salvador* sails from New York harbor.

The route is from New York to Porto Rico and Cuba, through the Panama Canal to Central America and Mexico and ending in California.

Do you know how to take this trip? Send for the excellent material which has been prepared and is free, and give five minutes of your Sunday-school time each week until Christmas to present this material to the children!

## THE MATERIAL

A set of simple stories which tell the children by means of a "pretend cap" about their Spanish neighbors.

A set of fascinating exercises for the older children, full of stories and facts and bits of history.

A ticket for each class with coupon to be torn off at each place visited and an envelope in which to put the "fares."

Of Six big, beautiful, colored charts illustrating the countries of the tropics and including a map Latin North America.

*All material is free.* Send for it at once.

## OTHER NEW MATERIAL

Helps for the study of "Old Spain in New America" — a package of supplementary material. To learn about Christian work in Latin America is good but to know about the Baptist work there, too, is better. That is what this package teaches. *Price 25 cents.*

Don't forget "From Ocean to Ocean," that complete collection of letters from all of the missionaries on the field. *Price 15 cents.*

A CHAPEL CLINIC — AN OLD MISSION BACKGROUND. — Two delightful stories on the Spanish people in our own southwest, by the experienced worker and facile writer, Mrs. J. P. Duggan, *Price 2 cents each.*

WOMEN IN THE CHURCH, A STUDY IN EFFICIENCY. — A new leaflet by Mrs. Franklin Johnson on the organization of women's societies. If you are a newly elected officer or if your society is not so efficient as it should be, send for the up-to-date suggestions incorporated in this leaflet. *Price 2 cents.*

THE POCKET EDITION SERIES. — If you don't know them, you are missing a great deal. They explain the condition of the work, the workers and the general characteristics of each field in a brief and concrete form. They are most adaptable to programs. They are to be had on THE JAPANESE IN AMERICA, THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, MEXICO, CUBA, PORTO RICO. *Price 2 cents.*

Send all orders for literature to the Literature Department, 2969 Vernon Avenue, Chicago, Ill.

## Prayer Calendar for October

Oct. 12. — Miss Nellie Waller, missionary among the Mexicans, 117 S. Roman St., Los Angeles, Cal. Miss Nina Burch, missionary among the Italians, 408 E. 8th St., Portland, Ore.

Oct. 15. — Miss Margaret Renshaw, teacher among the Cubans, Iglesia Bautista, Bayamo, Cuba.

Oct. 19. — Miss Laura K. Dresser, missionary among the Porto Ricans, 3 Bertoli St., Ponce, Porto Rico.

Oct. 20. — Miss Mary Moody, missionary among the Indians, Polacca, Ariz.

Oct. 22. — Mrs. Nellie Bishop, missionary among the negroes, 11 E. St., Chatanooga, Tenn.

Oct. 23. — Miss Frieda Dressel, general missionary, 812 W. 2nd South St., Salt Lake City, Utah.

Oct. 25. — Miss Ida M. Schofield, retired, 128 E. Eagle Ave., Eagle Rock City, Cal. Miss Carrie E. Waugh, retired, 1005 Eringerhoff Ave., Utica, N. Y.

Oct. 26. — Miss Maggie Howell, teacher among the Cubans, Box 145, Guantanamo, Cuba.

Oct. 27. — Miss Sarah A. Blocker, teacher among the negroes, Florida Baptist Academy, Jacksonville, Fla.

Oct. 29. — Miss Carrie A. Hunt, principal of Mather School, Beaufort, S. C.

Oct. 30. — Mrs. H. C. Evans, teacher among the negroes, Waters Normal Institute, Winton, N. C.

Nov. 1. — Miss Anna Gustafson, missionary among the Scandinavians, 3246 Penn Ave., Kansas City, Miss.

Nov. 6. — Miss Harriet P. Cooper, general worker, 9 Toledo St., Adrian, Mich.

## New Associational Directors

Maine — Oxford Asso., Miss Josie Shaw, Buckfield.  
Vermont — Vermont Central Asso., Mrs. G. D. Gould, Groton; Woodstock Asso., Miss Edith Preston Springfield.

## WANTS OF MISSIONARIES

## CITY MISSIONS

Miss Mary A. Hyndman, Aiken Institute, cor. Morgan and Monroe Sts., Chicago — Partially worn clothing.

## INDIANS

Miss Eva Fewel, Piute Indian Mission, Fallon, Nev. — Cheap material for covering box, furniture for Indians, church bell, thread, Bible pictures.

Miss Pauline Whiting, Mono Indian Mission, Dunlap, Cal. — Comforter linings, cotton batting, white and black thread No. 40, large thimbles.

Miss Emma Christensen, Auberry, Cal. (freight and express, Elparado) — Christmas boxes, quilt pieces and linings.

Miss Grace Dowd, Crow Indian Mission, Pryor, Mont. (freight and express Edgar) — Crochet cotton in white and colors, crochet hooks Nos. 7 and 12, cut patchwork, white thread No. 40.

Miss Gertrude Mithoff, Saddle Mountain, Okla. (freight and express, Mountain View, C. R. I. & Pac. Ry.) — Christmas boxes.

## ITALIANS

Miss Nina Burch, 408 E. 8th St., Portland, Ore. — Kindergarten supplies, manual training supplies for boys' work.

## MEXICANS

Mrs. Paula B. Tooms, Gral Tapia 107, Monterrey, Mex. — Remnants of cloth for children's clothes.

Miss Berta Uriegas, 6a de Humboldt No. 8, Puebla, Mex. — Keystone graded lessons, Junior grade 2nd, 3rd and 4th years, by Augusta Walden Comstock; the teacher's text-book.

Mrs. E. E. Robinson, 1954 Union Ave., San Diego, Cal. — Basted garments for sewing class, cut pieces for quilts, children's second-hand shoes.

## NEGROES

Miss Ella A. Knapp, 1700 N. 15th Ave., Birmingham Ala. — Christmas boxes.

Miss Lillian D. Corbett, 2309 8th St. N. W., Washington, D. C. — Scraps for quilts.

Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Small size thimbles, thread, needles, scissors basted garments, handkerchiefs, towels, temperance literature.

## SLAVIC RACES

Miss Ida Ross, 86 Williams St., Hammond, Ind. — Needles No. 7, white thread No. 50, scissors.





# MISSIONARY PROGRAM TOPICS FOR 1916

OCTOBER. Cuba and Porto Rico.

NOVEMBER. Central America.

DECEMBER. Mexico Today.

## 1917

JANUARY. The Foreign Missionary ("The Why and How of Foreign Missions")

FEBRUARY. Baptist Foreign Missions ("Following the Sunrise").

MARCH. Missions and Peace ("World Missions and World Peace").

APRIL. Publication Society.

MAY. Publication Society.

JUNE. Publication Society.

JULY. The Bible a Missionary Book November Topic: Central America.

AUGUST. The Northern Baptist Convention.

## NOVEMBER TOPIC: CENTRAL AMERICA

Use the Missionary Travelog (p. 728) for Program. It covers the entire ground. Use as dialogue, or divide into several parts.



## OUTLINE PROGRAMS FOR OCTOBER 29

*Use appropriate Hymns as desired in all the Programs.*

### I. SUNDAY EVENING

1. The Preamble—Goals and Methods—Read by Leader (p. 704).

2. Scripture Lesson and Prayer (p. 718). By Pastor.

3. Dialogue: What the Five Year Program Did for Our Church—Five Persons; 15 minute exercise (pp. 719-723).

4. Illustrations of the Goals (items selected from pp. 716, 741, 743, 744).

5. Three Sketches: A Deaf Mute Preaching (p. 717); Two Indian Testimonies (p. 734); a Spelman Graduate in Africa. By three young people.

6. The Kernel of the F. Y. P. Day—followed by Declaration of Purpose (pp. 710-711). By the Pastor.

### II. SUNDAY EVENING

1. Goals and Methods of F. Y. Program (p. 704). By Leader.

2. Scripture and Prayer (p. 718). By Pastor.

3. Five Year Program Committee Dialogue (in September Missions). With Tableaux (p. 723) if desired.

4. Declaration of Purpose by the Church (pp. 710, 711). The Pastor in charge.

### III. SUNDAY EVENING

1. Goals and Methods (p. 704). By the Leader.

2. Prayer and selected Scripture.

3. A Strategic Moment for Baptists (p. 707)—selections.

4. Goal One—Chapel Car Evangelism (p. 714). Reading.

5. Tapers Lighted from the Sun (p. 716). Goal Items.

6. Indian Testimonies (p. 733). A Reading.

7. The Appeals of Goal Three (p. 744).

8. Do They Set Us an Example. (p. 751).

9. The Declaration of Purpose (p. 710). Led by the Pastor.

### IV. YOUNG PEOPLE'S MEETING

1. Goals and Methods (p. 704); Scripture and Prayer (p. 718).

2. What the Five Year Program Did for Our Church (pp. 719-723). Use where not used in evening service.

3. A Chinese Student's excellent answer (p. 739).

4. What a University Pastor Says (p. 741).

5. A Spelman Graduate in Africa.

### V. YOUNG PEOPLE'S MEETING

1. Use Dialogue in September Missions, with or without Tableaux. Offer to give this in some neighboring churches on a week night.

### VI. SUNDAY SCHOOL SESSION

1. Goals and Methods (p. 704). Prayer.

2. Recitations by Scholars: (a) Traveling 300





property to procure the money. But such an expression of gratitude is compelled by Chinese custom, and Mr. Phan had not the courage to defy custom. Fortunately, the Pekin Government bestows such honors at rare intervals.

#### Have You a House in Your Pocket?

How little we realize what positions our missionaries are often placed in through the inability of the Society treasury to meet the actual and pressing needs. It is hardly too much to expect that a missionary should have a place to live in. Take the case of Rev. C. E. Chaney, who puts it in this human fashion:

I wish to call attention to the need of a Mission House at Maubin, Burma. One afternoon in November, 1914, I went from the school over to the Mission house and as I went up the stairs I had a dizzy feeling. My boy greeted me with the words, "Master's house falling down." In surprise I said, "What!" He repeated, "House falling down." Just then a timber cracked with the report of a gun over my head. I found the far end of the house rapidly sinking with the sinking ground. The house had stood on the river bank for 28 years in safety, but now a strip of land 300 feet long and 50 feet wide began to sink, and in an hour and a half the house was folded up like a pack of cards and floating on from 15 to 30 feet of water. That was two years ago last November. In the interim I have been home on furlough. Had there been a house I should likely be back in Burma very soon, but how can we go back to the field to arrive in the middle of the rains with no house to live in. And until the present the Board has only been able to answer each inquiry with the reply, "There is not a penny appropriation for building purposes, and we cannot guarantee you a house to live in even if you return now to Maubin." We are going back at the close of the rains. Mrs. Chaney laughs and says, "We can live up in a cocoanut tree if there is no other place." But there is some other place. Some man has been carrying that house about in his pocket. No doubt he is looking for us even as we are looking for him. So we are advertising in the "lost and found department" to make connections with that house. Or it may be that it is being carried about in smaller sections, in bricks, doors, posts and boards, etc. Now if someone is encumbered with a

superfluous burden like that, please ship it in to headquarters.

#### The Telugu Mission Statistics

A twenty-four page pamphlet comes to us from South India entitled "History of the American Baptist Telugu Mission, 1915." The picture on the cover is the Day Memorial. Rev. D. Downie, the editor, says it is just forty-two years since he wrote the Minutes of the Fifth Annual Convocation of the Missionaries of the Telugu Baptist Mission, a very small company with only four stations in the whole Mission. "Surely no one can fail to marvel at the wonderful progress that has been made." Rev. F. Kurtz is statistician and publisher, and the printing was done at the Orissa Mission Press at Cuttack.

The condition of the churches appears to be fairly hopeful, says the report, but very few if any of them can truly be called independent, self-supporting and self-propagating. The converts are still made largely by the missionaries and their native helpers. A hopeful sign is the interest some churches are taking in the seminary. "When the high schools send a better educated class of students, and the seminary provides a higher course of studies, we shall then have the qualified pastors that many of our churches need." Gratifying progress has been made in education, especially in the higher education. The way Dr. Ferguson and his efficient assistant, Mr. A. C. Veraswamy, manage the treasury, is given special commendation. The Conference was one of the very best held by the Mission.

The statistics furnish the following totals: Five Associations, with total area of 38,600 square miles; population in 1915, 6,660,741. We have only 109 missionaries on the field, as against 123 in 1914; 41 men, 40 wives, and 28 single women. The Indian workers total: Preachers 410; teachers 712 men, 382 women; Bible Women 192; other Indian workers 173, a total of 1,869, or 152 more than in 1914. There are 6 Hospitals and 10 Dispensaries; 66,801 treatments were given, and 1,586 in-patients accommodated, at a total expense of Rs. 22,088, with receipts of Rs. 8,855 (a rupee is one-third of a dollar).



There are 168 churches; 70,232 members; baptisms 3,255; Sunday schools 714, with 18,429 members; church buildings and chapels 428; places of regular meetings 800; total Indian contributions Rs. 27,122 (about \$9,000), Rs. 7,000 less than the year preceding. Pupils in Theological Seminary 80; in training schools 140 men, 73 women; pupils in college 9; in high schools 1,344 boys and 76 girls; in secondary schools 863 boys and 261 girls; primary schools 769; with 12,882 boys and 6,494 girls; total number schools of all grades 780, with 25,179 under instruction, an increase of more than 4,000 over 1914. The fees paid by pupils amounted to Rs. 42,470, and government grants to Rs. 58,323.

There is an interesting story in these educational statistics. It is to be noted, for one thing, that while there are 1,344 boys and only 76 girls in high schools, the number of girls in the primary schools is half as large as that of boys, showing the trend of sentiment toward education for the sex so long considered unworthy of it. Out of 360 pupils in the Ongole High School 123 were Christians. Twenty-one missionaries on furlough is a serious matter because new recruits have not been furnished; and where baptisms are fewer than formerly, the editor says it will usually be found that the absence of the missionary leader accounts for it in large measure.

\* \* \* \*

¶ Eleven sons of Baptist ministers in Jamaica have joined the English forces. One minister has three sons in the ranks.

¶ In the college department of the Rangoon Baptist College the enrolment this year is 115, as against 88 last year, and the largest yet recorded.

### As a Burmese Pupil Put It

Missionary Chaney found this note on his desk one morning in our mission school at Maubin, Burma:

"Dear Sirah, I am very much stomached this morning and I solicit your stomach, that in your kindness you will excuse me from school."

In other words, as the teacher says, a child's way of appealing to him to remember when he had a similar trouble and extend proper sympathy. He remembered, and excused the writer. And he says this little touch of pain and humor is a miniature of the whole Orient in its appeal to Christian people for that practical expression of the love of Christ shown in our medical mission work.

### ITEMS FROM EVERYWHERE

On the Ungkung field in South China, in one of the most inaccessible places, where the missionaries have been caused much trouble in times past because of the violent and persistent persecution which the Christian converts have had to endure, scores of men of influence recently petitioned our missionary, Rev. G. W. Lewis, to send them a pastor. They propose to build a suitable chapel and to pay the pastor from the beginning. A large congregation gathers regularly every week, and every night a number of the village elders meet for Bible study.

Can you imagine living in a place where milk must be boiled morning and evening to keep from souring? This is necessary at Jorhat, Assam, because of the high temperature during the hot season. Fortunately our school there was closed for six weeks this summer and the missionaries

### How It Looks in Swedish

AMERIKANSKA	BAPTISTERNAS	UTLANDSKA	MISSIONSSALSKAPER
AMERICAN	BAPTIST	FOREIGN	MISSION SOCIETY
Birma	Indien	Kina	Afrika
Burma	India	China	Africa
Vara	Missionärer	I	Hednavarlden
Our	Missionaries	in	the Foreign Field

Send for the Swedish leaflet just issued by the Foreign Society, with portraits of the twenty-seven Swedish missionaries, and some Swedish description with translation.

were able to escape to such cool-sounding places as "Forest Hills in the Himalayas."

That Sunday school work counts vitally in the evangelization of a people is shown by the amount of instruction and information that children from non-Christian homes retain. As the missionaries from Japan say, "It does one good to walk along the street and hear childish voices singing, 'Jesus loves Me' in a home where the parents do not yet know the love of Jesus."

This has been a bad year for schools in China. The political unrest has made the people cautious and very few will send their sons to school while the conditions are so unsettled. Around Changning only one quarter of the usual number of pupils are in the schools, and in Changning proper our Baptist mission school during the spring months according to reports was the only school open.

Two hundred of the Jaro Industrial School boys carried on their shoulders for a distance of 300 yards the largest out-building of the school, the carabao barn, 30 x 50 feet, with a corrugated iron roof. The time required for its transfer to its new location, after the workmen had the building prepared, was twenty minutes. The boys of this same school received a bronze medal for the best furniture exhibit at the Panama-Pacific Exposition.

The new dormitory of the Karen school at Bassein, Burma, was placed at the disposal of those boys only who do not use tobacco or betel. This suggestion came from one of the pupils.

Two chiefs of a very large village in Burma have recently taken their two sons to our mission school in Haka, a five days' journey from their home, paying all their expenses, in spite of the fact that if they put them in the government school at Falam all their expenses would be paid by the government.

In Bhipmore during the month of May the thermometer stood at 92 and 95 degrees in the homes of the missionaries day after day with all possible cooling appliances in steady use.

The Bhipmore mission is rejoicing over the latest acquisition—a district cart which is the result of Dr. Murphy's ingenuity and the workshop's execution. It is a cart of surprising capacity—kitchen, bedroom, drawing-room, and office—and all on two wheels and drawn by a yoke of oxen.

Recently fourteen Erukalas, caste people, were baptized at Madira, South India, and received their first communion at the hands of low caste converts. We can hardly grasp the significance of this, for in India it means that this act destroys the caste of the people, and makes them subject to the persecution in private life which inevitably follows the conversion of a high caste man or woman.

In Osaka, Japan, an organization of very ambitious young Japanese women, all college graduates and some from American colleges, have asked Mrs. Scott of the Japan mission to take the oversight of their club. This invitation is an open door through which to reach the most influential women in Osaka and Mrs. Scott is using her opportunity to advantage.

The University of Redlands, California, this summer conferred the degree of Doctor of Divinity upon Rev. R. A. Thomson of our Japan mission in recognition of his thirty years of splendid service.

In order to convince the Chinese that the two denominations working in Chaochowfu are not preaching separate and selfish gospels, the Baptists and Presbyterians there have instituted cooperative evangelistic work. Social service through night schools, club rooms, illustrated lectures, musical entertainments and talks on sanitation is included.

In a small Japanese city Christians from five small discouraged groups have come together to form a strong evangelistic Union Christian Church. Among the members are Presbyterians, Methodists, Congregationalists, Baptists and Episcopalians.

Rev. H. T. Rudd wrote in April from China regarding the revolution that not only were the missionaries treated in a friendly way by both factions, the northern and southern armies, but they were considered the safest escorts for any men while in the enemy camp.

Imagine walking 52 miles, with 60 followers, to attend an annual conference! That is what Rev. L. W. Spring did in Burma soon after reaching his station. Fords would surely be welcome there!

Mr. Spring's trip on foot, however, was not much more tiring than Dr. and Mrs. Crozier's journey to the Assam Mission Conference at Golaghat. He writes:—"For the first day's travel my wife and I arose at 3 in the morning, and having had

no chance to rest during the day retired at 11 that night at the first resthouse along the road. The next morning we were up at 4 and again (but with an hour's rest at midday) retired at 11, having traveled two stages. The next day we arose at 2 A.M. and reached the steamer landing an hour late,—but the steamer was still later. On the steamer one night and day we were able to do a little necessary writing and to get some rest. The steamer was due at Gauhati at noon, we expected it to arrive at 9 in the evening,—it did arrive at 3 in the morning. Not much rest that night and the next night was spent on the train. Some people both in Assam and at home have wanted us to have Conference every year! Come and try it!"

Our mental vision of Chinese boys as rather lazy, slow-moving youths receives a jar when we read of the Olympic games held last year in Shanghai in which athletes from Japan, the Philippines and China competed. This was the first thing of the kind ever held in China but the people took hold of it with eagerness. Imagine those Chinese boys who had always been taught that to run and jump was undignified—and unnecessary too—straining their muscles in the contests or cheering heartily from the side lines. Fathers went and took their families—we notice the absence of the mothers in the report!—and some shops and factories even closed to allow the employees to attend the games. Such a sight was never seen in old China before, and is naturally gratifying to our workers there who are struggling with the school problem.

#### Rev. Frank S. Dobbins

The sudden death on July 22, 1916, of Rev. Frank Stockton Dobbins of Philadelphia has brought sorrow to a host of people and deprived many of a warm personal friend.

Mr. Dobbins was born in Philadelphia June 28, 1855. Graduating from Girard College in 1871 and from Rochester Theological Seminary in 1876—though two years of his seminary course were spent at Crozer—he was ordained in Roxborough, Philadelphia. Dr. George Dana Boardman preached his ordination sermon. Very soon after his ordination he married Miss Ida T. Sinnett of Philadelphia and the two sailed in October, 1876, for Japan as missionaries of the American Baptist Foreign Mission Society.

Their stay in Japan was of short duration because of Mrs. Dobbins' health and the two returned soon to America, where Mr. Dobbins became pastor of the Calvary Baptist Church, Philadelphia. They returned to Japan in 1881 but again were obliged to come home, this time because of Mr. Dobbins' ill health, and he then served as pastor of the church at Allentown, Pa., and later of Frankford Church, Philadelphia.

In 1894 he was appointed to the position which he held until his death—District Secretary of the Foreign Mission Society. He visited the Far East in 1907 as a member of the deputation.

Missions held an important place in his life and he worked enthusiastically and unceasingly for the cause

he loved. A man of winning personality, he commanded the admiration, confidence and love of all who knew him—young and old—and his going has brought a distinct loss to many. He is survived by a wife, two sons and a daughter.

#### Dr. C. A. Kirkpatrick

Missionaries in Burma and many people throughout the United States were deeply saddened at the news of the death of Dr. Clarence A. Kirkpatrick of typhoid fever, July 15, at Nankham, Burma. Dr. Kirkpatrick leaves in Burma a wife and three children, and in this country a brother, Dr. M. B. Kirkpatrick, Jr., and his mother, who came to this country from Burma last January. Especial sorrow attaches to this death because Dr. Kirkpatrick's father, Dr. M. B. Kirkpatrick, a missionary among the Shans of Upper Burma for many years, died only last year at Hsipaw, Burma.

Dr. C. A. Kirkpatrick was only 29 years of age at the time of his death. With his wife he had carried on a remarkable work in Nankham for nearly four years. As a child he spent seven years in Burma, having gone there with his parents when less than two years old, and his experiences at that time among the natives of his father's station led him in later years to offer himself as a medical missionary.

During his stay at the Home for missionaries' children in Newton Centre, Mass., he became a member of the First Baptist Church. He graduated from Worcester Academy in 1904, received his B.S. degree from the University of Pennsylvania in 1907, and his medical degree from the same school in 1910. His last report from the field said: "In an unmistakable voice God is commanding us to go forward in his name by faith. We can neither stand still nor go back. The times are ripe; very urgent; the opportunities are golden." Dr. Kirkpatrick's death is a great loss not only to his friends in private life but to his co-workers on the mission field, where his services seemed indispensable. The foreign mission board is earnestly hoping that some Christian physician will respond to the challenge of this unselfish life and sacrificial death.



#### Foreign Missionary Record

##### ARRIVED

Rev. and Mrs. W. L. Soper, at San Francisco, June 1, from Rangoon.

Rev. and Mrs. J. A. Curtis and family, at San Francisco, June 1, from Colombo.

Mrs. C. K. Harrington, at Vancouver, June 3, from Yokohama.

Rev. and Mrs. A. L. Bain, at New York, June 13, from Matadi.

Miss H. L. Dithridge, at San Francisco, June 26, from Yokohama.

Dr. and Mrs. F. J. White and family, at Vancouver, July 1, from Shanghai.

Mrs. M. D. Eubank and children, at Vancouver, July 1, from Shanghai.

Mrs. W. F. Beaman and Eloise, at Montreal, July 6, from Shanghai.

Catharine L. Mabie, M.D., at New York, July 19, from Matadi.

Rev. and Mrs. J. Clark, at New York, August 22 from Matadi.

##### SAILED

Rev. and Mrs. W. O. Valentine and children, from Iloilo, August 1, from Vancouver.

Rev. and Mrs. C. E. Chaney, Burma, from Seattle, July 23.

Mrs. L. Foster Wood, Congo, Rev. and Mrs. P. A. McDiarmid, Congo, Dr. and Mrs. W. H. Leslie, Congo, from New York, July 29.

Mr. Rex Reeder, China, Mr. Raymond H. Ewing, China, and Mr. Frank C. Foster, China, from San Francisco, August 1.

Miss Helen W. Munroe, Yokohama, and Miss Narola Rivenburg, China, from Vancouver, August 10.

Miss A. B. Houser, Philippine Islands, from San Francisco, August 13.

##### BORN

To Dr. and Mrs. J. C. King, Banza Manteke, Congo, April 3, 1916, a son, Judson Coleman.

To Mr. and Mrs. A. K. Mather, Tura, Assam, August 29, 1916, a son, Richard Dalzell.

To Rev. and Mrs. Walter E. Rodgers, a daughter, Mabel Ellen, July 6, 1916, at Ntondo, Africa.



### Summer Work of a Superintendent

Rev. C. A. Brooks, Superintendent of foreign-speaking work, made an itinerary of a number of annual meetings of the different racial groups. In New England he visited the Conference of the French people in Salem—considered as the best gathering of its kind in the history of that Conference. Then he went to Wilmington, Delaware, where the New York Swedish Conference held its yearly meetings, and to Cleveland, where two distinct conferences met—the Bohemian-Slovak and Polish—and to Buffalo, where the Hungarian Conference met this year. He also attended the closing exercises of the Slavic Training School at Chicago. His trip ended with a series of associational gatherings in the State of Michigan.

The Hungarian Conference planned and carried out a surprise for their English-speaking brother, which greatly pleased and touched him. Towards the close of their meetings they called upon Mr. Brooks to accept for his wife a gift of a silver pudding dish, cheese plate and knife. This they said they gave to Mrs. Brooks as a partial compensation for the frequent absence from home of her husband in connection with his work. Rev. L. Zboray, the general worker among the Hungarians who has been most helpful and is greatly beloved by them, received a similar gift. These were well deserved tributes to service cheerfully rendered and were greatly appreciated by the recipients.

### Progress in Porto Rico

In Rio Grande we are building a neat chapel of concrete, which will fill a long felt want, writes Rev. C. S. Detweiler of Porto Rico. For many years we have been getting along with rented quarters, and nothing but a small dwelling house has been available. In a recent visit two men and two women were baptized in the river, at a point a half-mile distant from town.

It seemed as if half of the inhabitants or practically all of the young people and children turned out to witness this impressive ceremony. In the evening we preached in our rented chapel, a long, narrow room, where with difficulty sixty chairs were crowded in. With every seat occupied one could only pass down the aisle edgewise. The room was in the center of the house with no windows on either side, and ventilation only through the two doors at either end. Needless to say, the speaker was in a profuse perspiration without attaining to any flights of eloquence. The pastor here is one of our most active workers. With the help of a horse and buggy he goes to a church in another town five miles away each Sunday, besides attending to a number of preaching places in the country during the week. It did us good to see a number of country people from a distance attending this service in town Sunday night.

### A Tribute from a Neighbor\* after Years of Daily Observation

"In my home at Raleigh—for I think all public officials stay in Washington and live at home—my residence is exactly opposite one of the best schools for the colored race in the South—Shaw University—and I like my neighbor and it pleases me every year—when the generous benefactors living in the North who contribute to its support visit Raleigh—to be called upon by the President of the institution to bear testimony to the high place it has in the good opinion of the people of both races of the city. I recall that a few years ago when, upon an important anniversary of this school, addresses had been made by distinguished publicists and educators in both northern

\*Hon. Josephus Daniels, Secretary of the Navy, in the Commencement Day address at Howard University, June 7, 1916.



and southern states, the president of the school called upon me to say a few words as a good neighbor and friend of the school. In the course of my few remarks I stated that in the press of the country carrying news from the South there had never been printed a story with a Raleigh date line of race outbreak, race injustice, or race bitterness, and that I attributed the kindly relations existing in the capitol of North Carolina to the fact that the leaders of both races were thinking so much about educating their people along high lines and of trying to do justice that they had created an atmosphere where I believe any clash between the races in that city is not within the regions of probability.

"Part of my life has been spent in what has been called 'the black district' of North Carolina, and the balance of it in a section where the population averaged two-thirds white to one-third colored. I enjoyed the intimate friendship of Charles B. Aycock, the educational governor of North Carolina, whose enthusiasm for universal education did more to advance your race than advocacy by any man who has lived in the South since the days of Dr. Curry. I also had the friendship of the most eloquent man your race has produced since the war, Rev. Joseph C. Price,\* the founder of Livingstone College, at Salisbury, who understood that good feeling between the races was necessary to the best development of the South."

#### **How the Church Edifice Fund Helps**

Dr. Proper, of the Church Edifice Department, writes of a Negro Baptist Church in Omaha, Nebraska, which is rapidly forging ahead. This church, aided by the Home Mission Society, has been able recently to build its first room — "basement story" as Dr. Proper calls it — and thereby won its first chance for prosperity. The room seats about 250 persons. A series of meetings has been held under the leadership of a very intelligent Baptist minister from St. Louis, in connection with the pastor, and as a result 125 men and women have been added to the church membership.

\*A Student for some time at Shaw University; his son, Dr. Wm. D. Price, was graduated from the medical department in 1913.

ship. Without the assistance from the Home Mission Society it would have been impossible for them to have completed even this first story of their building. It is modern in style and as good a place for worship as the ordinary church has. The place is not only crowded to its seating capacity but all standing room is taken at the regular services of the church.

#### **A Devoted Race Educator**

The State Inspector of the colored schools of North Carolina, Prof. Charles H. Moore, pays the following high tribute to Water's Normal Institute and its President, Dr. C. S. Brown. This is one of the Home Mission Society's schools and is located at Winton, Hertford County, North Carolina:

"To the sociologist who is a student of the progress of the colored race in the State of North Carolina, one of the most interesting, profitable and inviting places to visit is the northeastern section of the State (meaning Water's Institute). When one makes inquiry and studies the conditions of this section, he will find that in Hertford County and the three other counties which bound it, according to the census of 1910, there is a population of 40,353 colored people. This section is mainly agricultural, therefore the colored people operate farms to the number of 5,073 with a combined acreage of 245,734. The value of these farm lands, buildings, implements and machinery, is \$5,282,468. This accumulation is the result of the toil, struggle and self-denial of fifty years of freedom in the midst of many handicaps and disadvantages.

"In the midst of it all, however, there is one person to whom large credit must be given. Some thirty years ago, the Rev. Calvin S. Brown, then a young man leaving Shaw University (another school of our Home Mission Society) a graduate, in quest of a place where he might do his people the most good, pitched his tent in this section and planted Water's Institute. He found a wilderness, so to speak, covered with forest, where the raccoon and the 'possum and other wild animals made their habitat. Here, together with his faithful co-workers, he patiently and assiduously labored year after year, until he has succeeded in accomplishing the miraculous





## CHAPEL CAR AND COLPORTER



### A Notable Revival

Rev. W. C. Driver of Chapel Car "Good-Will," Oregon, says that "the unrecorded facts about the meetings at Wellsdale are among the best of the month. An old citizen there told me this morning that our work in Wellsdale would be remembered for a generation and that they had only had one or two revivals like that in forty years. We held meetings there a month and then went back to supply two Sundays. Twenty-two have been baptized and four received by letter. Others await baptism. A B.Y.P.U. was organized and a pastor located. I baptized 17 in the Willamette River, three generations of one family,—a little girl nine and one-half years old, her mother thirty-five, and grandmother sixty-six. Ten men were baptized, all being in the river at one time."

### Rescuing the Way Down

Rev. J. L. Whirry of McMinnville, Oregon, writes of his experiences: "During last week I was in a very sad and lonely home; they had lost one of their little twins, a babe four months old. It was one of nine children but they felt it keenly. They were not Christians, far from it; the father was down as low as one generally gets, doing very menial work in a saloon for a living, and then he was giving back most of the money in drink. They did not have a Bible in the house and not a member of the family was clothed sufficiently to attend the funeral. We borrowed clothing and some was given, and they went to lay away their babe. The following day I called on them and they told me of their dire ignorance of God and His Word, and I read and prayed with them and gave them copies of the Word, and the children promised to begin the Sunday school on Sunday, and the church

people were going to help to get them ready. I have found an unusual number of homes destitute of Bibles this month. The harvest truly is great on every hand and we must hasten to sow the seed and gather the harvest in,"

### Angry but Afterwards Converted

Rev. F. N. Byram, Colporter Missionary at Pella, Iowa, says: "In one home I visited the husband and father was very angry because of my coming and ordered me out of the house; but a day or two afterward came into the meetings and asked me home with him, and during my stay over night, he with wife and one daughter gave their hearts to Jesus and were made very happy in the Saviour's love. I am glad that 'I am not ashamed of the Gospel of Christ.'"

### Appreciation of the Work

Mr. A. Peterson, superintendent-elect of the Skokomish Day School, Union, Washington, writes: "This is in appreciation of the many kindnesses received from the persons in charge of your publications at Philadelphia and the courteous attention of your field secretary, Mr. Hagen of Seattle. We are glad to report that under the leadership of your inspiring and efficient missionary, Mr. Wilbert R. Howell, and the soul-winning singing of his assistant, Mr. McHenry, the work is taking on new life all along Hood's Canal and vicinity. People not usually interested are going miles to hear the gospel sung and preached, and Jesus held up as the personal Saviour and the love of Jesus sung with the new song that thrills the listener, gives a new glimpse of a better life and prepares the soil for the sowing of the seed of the Kingdom. May God add his blessing and give our beloved coworkers greater zeal and victory in His name, is our prayer."





## Financial Statements of the Societies, for the Four Months Ended July 31, 1916

	Source of Income	Budget for 1916-1917	Receipts for 4 Months	Balance Required by March 31, 1917	Comparison of Receipts with Those of Last Year			
					1915-16	1916-17	Increase	Decrease
<b>FOREIGN MISSION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools...	\$487,844.00	\$65,149.38	\$422,694.62	\$50,371.67	\$65,149.38	\$14,777.71	
	Individuals.....	246,862.00	8,307.43	238,554.57	9,571.21	8,307.43		\$1,264.28
	Annuity Account.....	16,325.00	8,087.74	8,237.26	2,112.31	8,087.74		3,400.05
	Income from Investment of Funds.....	90,500.00	51,752.48	38,747.52	6,912.92	51,752.48	44,839.56	
	Legacies.....	66,250.00	17,810.87	48,439.13	14,018.40	17,810.87	3,792.47	
	Specific Gifts, etc.....	81,828.00	17,809.33	64,018.67	14,383.82	17,809.33	3,425.51	
	Totals.....	\$989,609.00	\$161,817.23	\$827,791.77	\$92,846.21	\$161,817.23	\$70,235.30	\$1,264.28
	Churches, Young People's So- cieties and Sunday Schools...	\$313,078.76	\$32,204.07	\$280,874.69	\$26,790.46	\$32,204.07	\$5,413.61	
	Individuals.....	125,000.00	3,092.66	121,907.34	1,816.45	3,092.66		
	Legacies and Matured Annuities	116,098.00	55,597.95	60,500.05	25,026.40	55,597.95	30,571.55	
<b>HOME MISSION SOCIETY</b>	Income from Investments.....	87,500.00	31,280.60	56,219.40	23,441.01	31,280.60	8,839.59	
	Miscellaneous.....	6,200.00	5,069.25	2,530.75	1,913.08	5,069.25	1,756.17	
	Totals.....	\$647,876.76	\$125,844.53	\$522,032.23	\$80,987.30	\$125,844.53	\$44,857.23	
	Churches, Young People's So- cieties and Sunday Schools...	\$118,752.00	\$28,953.96	\$89,798.04	\$27,479.29	\$28,953.96	\$1,474.67	
	Individuals.....	40,863.00	5,452.39	35,410.61	1,006.25	5,452.39		
	Legacies.....	10,000.00	.....	10,000.00	.....	.....		
	Income from Funds, Annuity	91,400.00	15,130.97	76,269.03	21,072.38	15,130.97		\$5,941.41
	Bonds, Specific Gifts, etc.....	.....	.....	.....	.....	.....		
	Totals.....	\$251,015.00	\$49,537.32	\$201,477.68	\$50,157.92	\$49,537.32	\$5,320.81	\$5,941.41
	Churches, Young People's So- cieties and Sunday Schools...	\$284,826.25	\$27,558.38	\$257,267.87	\$21,163.96	\$27,558.38	\$6,394.42	
<b>WOMAN'S FOREIGN MISSION SOCIETY</b>	Individuals.....	62,808.99	2,329.94	60,479.05	2,089.73	2,329.94	240.21	
	Legacies and Matured Annuities	13,800.00	8,938.27	4,861.73	5,116.09	8,938.27	3,822.18	
	Income from Funds, Specific	19,607.50	3,586.42	16,021.08	11,979.20	3,586.42		\$8,392.78
	Gifts, etc.....	.....	.....	.....	.....	.....		
	Totals.....	\$381,042.74	\$42,413.01	\$338,629.73	\$40,348.98	\$42,413.01	\$10,456.81	\$8,392.78
	Gifts for 1915-1916 deficit.....	.....	7,553.49	.....	.....	.....		
	.....	.....	\$49,966.50	.....	.....	.....		
	Churches, Young People's So- cieties and Sunday Schools...	\$201,557.00	\$27,173.72	\$174,383.28	\$24,444.72	\$27,173.72	\$2,729.00	
	Individuals.....	25,000.00	1,831.80	23,168.20	2,315.05	1,831.80		\$483.25
	Legacies and Matured Annuities	19,221.00	11,937.24	7,283.76	12,363.83	11,937.24		426.59
<b>WOMAN'S HOME MISSION SOCIETY</b>	Income from Investments, Spe- cific Gifts, etc.....	19,222.00	9,434.14	9,787.86	2,763.27	9,434.14	6,670.87	
	Totals.....	\$265,000.00	\$50,376.90	\$214,623.10	\$41,886.87	\$50,376.90	\$9,399.87	\$909.84
	Churches, Young People's So- cieties and Sunday Schools...	\$201,557.00	\$27,173.72	\$174,383.28	\$24,444.72	\$27,173.72	\$2,729.00	
	Individuals.....	25,000.00	1,831.80	23,168.20	2,315.05	1,831.80		\$483.25
	Legacies and Matured Annuities	19,221.00	11,937.24	7,283.76	12,363.83	11,937.24		426.59
	Income from Investments, Spe- cific Gifts, etc.....	19,222.00	9,434.14	9,787.86	2,763.27	9,434.14	6,670.87	
	Totals.....	\$265,000.00	\$50,376.90	\$214,623.10	\$41,886.87	\$50,376.90	\$9,399.87	\$909.84
	Churches, Young People's So- cieties and Sunday Schools...	\$201,557.00	\$27,173.72	\$174,383.28	\$24,444.72	\$27,173.72	\$2,729.00	
	Individuals.....	25,000.00	1,831.80	23,168.20	2,315.05	1,831.80		\$483.25
	Legacies and Matured Annuities	19,221.00	11,937.24	7,283.76	12,363.83	11,937.24		426.59

